

A Guide to the Study of PĀLI

This work is designed as a new approach to the study of Pāli, the language of Theravāda Buddhism. It follows the method of introducing the language through the literature. For this purpose forty-five textual passages have been carefully selected from the vinaya and sutta texts. Each textual passage is followed by a grammatical analysis of the language and a guide to its content. This work on the Pāli language is prepared in such a way that it could be used as a class primer or as a ‘teach-yourself-Pāli’ for the discerning student. The Appendix to this work provides a brief survey of the canonical literature of Theravāda Buddhism.

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A GUIDE TO THE STUDY OF PĀLI

**The Language of
Theravāda Buddhism**

**KĀKKĀPALLIYE ANURUDDHA
THERA**

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DEDICATED RESPECTFULLY

to my late teacher

Pundit Mūdukaṭuwe Ñāṇārāma
Nāyaka Thera

who made me what I am

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SUMMARY OF MAJOR CHANGES IN THE SECOND EDITION

1. Addition of five new text passages.
2. Except for pronouns and participles, words used as adjectives in Pāli are specifically mentioned as such in the grammatical analysis.
3. All participles are used as adjectives in Pāli. Pronouns too become adjectives when they qualify other nouns. Therefore in order to avoid unnecessary repetitions, their specific functions as adjectives will not be reiterated in the analysis.
4. In the first column of the analysis section of each text passage, all participle and derivative suffixes (e.g., *nta*, *māna*, *ta*, *ya*, *anīya*, *tabba*, *ika*, *aka*) are kept in the stem form than in their declined form.
5. In the second column of the analysis, instead of giving the exact meaning of the word, only the basic meaning of the stem in singular number is given. It will be up to the readers to work out the exact meaning of each noun according to their gender, case and number.
6. In the third column of the analysis, when adjectives are capable of taking up any of the three genders, only their basic stems are given.
7. Minor errors and omissions found in the First Edition have been rectified.



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ABBREVIATIONS

A.	: Aṃguttaranikāya	M.	: Majjhimanikāya
abl.	: ablative	m.	: masculine
absl.	: absolute	meta.	: metathesis
absol.	: absolutive	n.	: neuter
acc.	: accusative	neg.	: negative
adj.	: adjective	nom.	: nominative
caus.	: causative	opt.	: optative
comple.	: complement	p.	: particle
cond.	: conditional	p. pro.	: personal pronoun
conj.	: conjunctive	pass.	: passive
cpd.	: compound	Pkt.	: Prākṛit
D.	: Dīghanikāya	pl.	: plural
dat.	: dative	pp.	: past participle
dem. pro.	: demonstrative pronoun	ppp.	: past passive participle
denom.	: denominative	pr. p.	: present participle
der.	: derivative	pref.	: prefix
desid.	: desiderative	pres.	: present tense
Dh.	: Dhammapada	pro.	: pronoun
disj.	: disjunctive	prohb.	: prohibitive
emph.	: emphatic	pst.	: past tense
f.	: feminine	redup.	: reduplicated
fut.	: future	rel. pro.	: relative pronoun
fut. pp.	: future passive participle	S.	: Saṃyuttanikāya
gen.	: genitive	sg.	: singular
imper.	: imperative	Skt.	: Saṃskṛit
indcl.	: indeclinable	Sn.	: Suttanipāta
inf.	: infinitive	Vin. I.	: Mahāvaggapāḷi
instr.	: instrumental	Vin. II.	: Cullavaggapāḷi
intens.	: intensive	Vin.	: Vinaya
interr.	: interrogative	voc.	: vocative
loc.	: locative		

INTRODUCTION

Pāli means ‘Text’ representing the dhamma. Tanti is another word synonymously used and closely related to the word sutta, meaning thread or teaching of the Buddha. Suttas are reported to have been compiled in the kingdom of Magadha three months after the Buddha’s *parinibbāna*. The language used by the arahants for the compilations is probably the language of Magadha known as Māgadhī. Pāli commentarial tradition says that Māgadhī is the original language (*sā māgadhī mūlabhāsā*). According to PTS dictionary: ‘It (= *Pāli*) is the literary language of the early Buddhists closely related to Māgadhī.’ However, Pāli is considered today the language of the Theravāda Buddhism practised in Sri Lanka, Myanmar, Thailand, Cambodia and so on.

The home of Pāli language is a controversial point. Modern scholars have put forth various theories on this issue. Professor Rhys Davids who put up Pali Text Society in London and rendered a great service to Pāli Buddhism opines that the language of Pāli is akin to the language of the Kosala kingdom where the Buddha lived for 25 years. He seems to have come to this conclusion by comparing Pāli with the language of the inscription found at Jetavana monastery of India. Professor Oldenberg, on the basis of the Khaṇḍagiri inscription in Kaliṅga, maintains that the language of Pāli originated in the kingdom of Kaliṅga. Observing the linguistic phenomena to be found in Pāli and Paiśācī, Otto Franke thinks that Pāli is a language of the Western part of India where Paiśācī was predominant. Professor Grierson agrees with Franke on the point that Pāli is linguistically related to Paiśācī, but differs from him when he says Pāli originated in the Gandhāra region. (For details see Chapter IX and X of *Buddhist India* by Professor Rhys Davids; *Introduction to Vin. I.* by Professor Oldenberg and Chapter X of the *Spread of Buddhism and Buddhist Schools* by N. Dutt.)

The history of Buddhism records the split of the original Buddhist community into different schools, one hundred years after the Buddha’s demise. Since that time different languages have been used by the Buddhist monks for their literary works resulting in the translation of the original compilation preserved in Māgadhī into their own dialects. For this purpose they are supported by the permission given by the Buddha in the Cullavagga where it is stated: ‘*Anujānāmi bhikkhave sakāya niruttiyā Buddhavacanaṃ pariyāpuṇitum*’ (Monks, I allow you to learn the Buddhavacana — the Word of the Buddha — in your own language).

The Mahāsaṃghikas, for example, who seceded from the original Theravāda are reported to have adopted Apabhramsa as their sacred language. Sanskrit is the language chosen by the Sarvāstivādins for their literary works and Gāndhārī is the language preferred by the Dharmaguptakas who flourished in the Northern part of India. Pāli is one such language used by the Theravāda school in the kingdom of Avanti. Sri Lankan chronicles and commentaries record that it was the Arahant Mahinda who brought Pāli Canon to Sri Lanka and preserved it there in a vocal tradition until it was committed to writing in the first century BCE. Arahant Mahinda, a native of Avanti, is reported to have stayed a couple of months in Ujjeni, capital of Avanti, before coming to Sri Lanka on a mission to introduce Theravāda Buddhism to the islanders.

Pāli, as a language, is governed today by three traditions of grammar. They are known as Kaccāyana, Moggallāyana, and Saddanīti. Kaccāyana is considered the oldest and Saddanīti the latest. Kaccāyana is of unknown author. Sri Lankan tradition believes that it is a grammar book compiled by the Elder Kaccāyana who wrote Nettippakaraṇa, which served as a guide to the Pāli commentaries. It is indeed the Kaccāyana tradition that is widely used in Sri Lanka. Moggallāyana is more prone to the Sanskrit grammar. Its author is Moggallāyana, a Sri Lankan monk who lived in the Polonnaruwa period of Sri Lanka's history in which Sanskrit language exercised much influence on Sri Lankan culture. Saddanīti is an elaborate grammar book written by one Myanmar monk named Aggavaṃsa. It is more popular in Myanmar. Currently, the students of Pāli language in higher educational institutions are widely using the grammar book written by Professor Wilhelm Geiger.

It is interesting to note that until recently the language of Pāli has been used by the Buddhist monks in South and South-east Asian countries as a medium of communication. Whenever they met with each other, they conversed and exchanged their views in Pāli. Now that tradition is lost and the language is confined to the sacred literature of Theravāda Buddhism. However, the study of Pāli has been made a compulsory subject for the Buddhist monks learning in the monastic education centres in Theravāda Buddhist countries.

There are several Pāli text books published in English by different scholars in Sri Lanka and abroad enabling the students of Pāli to learn the language grammatically. They are: *The New Pāli Course* by Professor A. P. Buddhadatta, *Pāli Made Easy* by Aggamahāpaṇḍita Balangoda Ananda Maitreya, *Pāli Primer* by Professor Lily de Silva, *Pāli Buddhist Texts Explained* by Professor Rune Johansson, and *Introduction to Pāli* by Professor A. K. Warder.

The present volume is a new approach to the study of Pāli. It follows the method of introducing the language through the literature. This seems to be more meaningful and appealing to the student. However, it would be easier for the student to understand the analysis of the text given here if he knows the basics of Pāli grammar. Considering this fact some grammatical notes have been appended at the end of the book.

Forty textual passages, both prose and verse, have been carefully selected from the vinaya and sutta texts published by The Pali Text Society, London. They are arranged in this volume in such a way that they give a general impression as to what form of Buddhism is recorded in Pāli and what form of literary styles are adopted in their compositions. Some of those passages are narrative in character, some others are dialogues and analyses of doctrinal points. They are all related to the bodhisatta, Buddha, dhamma, saṃgha and lay followers of Buddhism. While dealing with all these texts, the student is provided with necessary information which is thought to be helpful for the improvement of his language skill and familiarity with the literature. It is to be noted that some of the texts included here are the lessons prepared for those who have been studying Pāli for the past few years at the Centre of Buddhist Studies in the University of Hong Kong.

PĀLI ALPHABET

There are 41 letters in the Pāli alphabet. They are divided into two as vowels and consonants.

Vowels are **eight** in number and consonants are **thirty-three**.

Eight vowels are: **a, i, u, ā, ī, ū, e, o**

The first three are short vowels and the last five are long. The vowel ‘a’ is pronounced in two ways, one is with open throat and the other with closed. The initial vowel ‘a’ and the vowel ‘a’ before a double consonant or a sonant are normally pronounced open. Example: *arahaṃ* (worthy one) and *sahassakkhattuṃ* (thousand times). The vowel ‘a’ following the open and long vowel becomes closed. Examples: *Bhagavato*, *bhāṇaka* (reciter). The vowel ‘a’ with ‘h’ sound is always open. Although the last two vowels, ‘e’ and ‘o’ are long by their nature, they are pronounced as short before a double consonant. Examples: *mettā* (unlimited friendliness) and *pokkharāṇī* (lotus pond).

Thirty three consonants are:

k	kh	g	gh	ṇ
c	ch	j	jh	ṇ
ṭ	ṭh	ḍ	ḍh	ṇ
t	th	d	dh	n
p	ph	b	bh	m
y	r	l	v	s
			h	ḷ
				ṃ

The first twenty-five consonants are named as group consonants, the first and third of which are unaspirated and the second and fourth are aspirated. The last of each group is called nasal. ‘y’, ‘r’, ‘l’, and ‘v’ are semi vowels, ‘s’ is sibilant, ‘h’ is aspirate, ‘ḷ’ is cerebral and ‘ṃ’ is niggahīta or sonant.

All these vowels and consonants are again classified as guttural, palatal, cerebral, dental, labial, guttural–palatal, guttural–labial, dental–labial, and niggahīta according to the place of their origin:

a, ā, k, kh, g, gh, ṇ, h	—	guttural
i, ī, c, ch, j, jh, ñ, y	—	palatal
ṭ, ṭh, ḍ, ḍh, ṇ, r, ḷ	—	cerebral
t, th, d, dh, n, l, s	—	dental
u, ū, p, ph, b, bh, m	—	labial
e	—	guttural–palatal
o	—	guttural–labial
v	—	dental–labial

TEXT 1

BODHISATTO

Sukhumālo ahaṃ bhikkhave paramasukhumālo accantasukhumālo. Mama sudaṃ bhikkhave pitunivesane pokkharāṇiyo kārītā honti. Ekattha sudaṃ uppalaṃ pupphati ekattha padumaṃ ekattha puṇḍarīkaṃ, yāvadeva mamatthāya. Na kho panāhaṃ bhikkhave akāsikaṃ candanaṃ dhāremi, kāsikaṃ su me taṃ bhikkhave veṭhanaṃ hoti, kāsikā kañcukā, kāsikaṃ nivāsanaṃ, kāsiko uttarāsaṃgo. Rattindivaṃ kho panassu me taṃ bhikkhave setacchattaṃ dhārīyati, mā maṃ phusi sītaṃ vā uṇhaṃ vā rajo vā tiṇaṃ vā ussāvo vāti. Tassa mayhaṃ bhikkhave tayo pāsādā ahesuṃ, eko hemantiko eko gimhiko eko vassiko. So kho ahaṃ bhikkhave vassike pāsāde vassike cattāro māse nippurisehi turiyehi paricārayamāno na heṭṭhā pāsādaṃ orohāmi.

*Devadūtavagga, Tikanipāta,
Aṃguttaranikāya, I. p. 145*

ANALYSIS

sukhumālo	delicate	adj., m. nom. sg. of <i>sukhumāla</i>
ahaṃ	I (was)	p. pro., nom. sg. of <i>amha</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
paramasukhumālo	highly delicate	adj., m. nom. sg. of <i>paramasukhumāla</i>
accantasukhumālo	extremely delicate	adj., m. nom. sg. of <i>accantasukhumāla</i>
mama	my	p. pro., gen. sg. of <i>amha</i>
sudaṃ		indcl.
pitunivesane = pītu + nivesane	father's house	n. loc. sg. of <i>pitunivesana</i>
pokkharāṇiyo	lotus pond	f. nom. pl. of <i>pokkharāṇī</i>
kārītā = √kṛ (kar) + e + i + ta	caused to be made	caus. pp., f. nom. pl. of <i>kārīta</i> , pres. 3 rd sg. is <i>karoti</i>
honti = √bhū (hū) + a + nti	are	pres. 3 rd pl., as this is a narration, pres. verb gives pst. meaning; pres. 3 rd sg. is <i>hoti</i>

ekattha	in one	indcl.
uppalaṃ	blue lily	n. nom. sg. of <i>uppala</i>
pupphatī = √puṣp + ya + ti	blossoms	pres. 3 rd sg.
padumaṃ	red lotus	n. nom. sg. of <i>paduma</i>
puṇḍarīkaṃ	white lotus	n. nom. sg. of <i>puṇḍarīka</i>
yāvadeva = yāva (d) + eva	just for	indcl.
mamathāya = mama + athāya	my benefit	<i>mama</i> : p. pro., gen. sg. of <i>amha</i> ; <i>athāya</i> : m. dat. sg. of <i>attha</i>
na	not	neg. p.
kho pana		indcl.
akāsikaṃ = a + kāsī + ika	not made in Kāsī	<i>a</i> : neg. pref.; adj., der., n. acc. sg. of <i>akāsika</i>
candanaṃ	sandal wood	n. acc. sg. of <i>candana</i>
dhāremi = √dhṛ (dhar) + e + mi	(I) apply	pres. 1 st sg.
kāsikaṃ = kāsī + ika	made in Kāsī	adj., der., n. nom. sg. of <i>kāsika</i>
su		indcl.
me	my	p. pro., gen. sg. of <i>amha</i>
taṃ	that	dem. pro., n. nom. sg. of <i>ta</i>
veṭhanaṃ	head dress	n. nom. sg. of <i>veṭhana</i>
kāsikā = kāsī + ika	made in Kāsī	adj., der., f. nom. sg. of <i>kāsika</i>
kañcukā	jacket	f. nom. sg. of <i>kañcukā</i>
nivāsanaṃ	inner garment	n. nom. sg. of <i>nivāsana</i>
uttarāsaṃgo	outer garment	m. nom. sg. of <i>uttarāsaṃga</i>
rattindivaṃ = ratti + divaṃ	day and night	cpd., adv., n. acc. sg. of <i>rattindiva</i>
kho		indcl.
panassu = pana + su		
setacchattaṃ = seta + chattaṃ	white canopy	n. nom. sg. of <i>setacchatta</i>
dhārīyati = √dhṛ (dhar) + e + īya + ti	is held	pass. pres. 3 rd sg.

mā	don't	prohb. p. used with pst. or imper.
maṃ	me	p. pro., acc. sg. of <i>amha</i>
phusi = √sprś (phus) + a + i	touched	pst. 3 rd sg. of <i>phusati</i>
sītaṃ	cold	adj., n. nom. sg. of <i>sīta</i>
vā	or	disj. p.
uṇhaṃ	warm	adj., n. nom. sg. of <i>uṇha</i>
rajo	dust	m. nom. sg. of <i>raja</i>
tiṇaṃ	grass	n. nom. sg. of <i>tiṇa</i>
ussāvo	dew	m. nom. sg. of <i>ussāva</i>
vāti = vā + iti		<i>iti</i> : indicates here the end of the sentence.
tassa mayhaṃ	of that me	<i>tassa</i> : dem. pro., m. gen. sg. of <i>ta</i> ; <i>mayhaṃ</i> : p. pro., gen. sg. of <i>amha</i>
tayo	three	pro., m. nom. pl. of <i>ti</i>
pāsādā	palace	m. nom. pl. of <i>pāsāda</i>
ahesuṃ = a + √bhū (hū) + a + s + uṃ	were	pst. 3 rd pl., pst. 3 rd sg. is <i>ahosi</i> , pres. 3 rd sg. is <i>hoti</i>
eko	one (was)	pro., m. nom. sg. of <i>eka</i>
hemantiko = hima + anta + ika	for winter	adj., der., m. nom. sg. of <i>hemantika</i>
gimhiko = gimha + ika	for summer	adj., der., m. nom. sg. of <i>gimhika</i>
vassiko = vassa + ika	for rains	adj., der., m. nom. sg. of <i>vassika</i>
so ahaṃ	that I	<i>so</i> : dem. pro., m. nom. sg. of <i>ta</i> ; <i>ahaṃ</i> : p. pro., nom. sg. of <i>amha</i>
cattāro	four	pro., m. acc. pl. of <i>catu</i>
māse	month	m. acc. pl. of <i>māsa</i>
nippurisehi (= ni + purisehi) turiyehi	music (played) by women	n. instr. pl. of <i>nippurisa</i> ; n. instr. pl. of <i>turiya</i>
paricārayamāno = pari + √car + aya + māna	being served	pr. p., m. nom. sg. of <i>paricārayamāna</i>

heṭṭhā pāsādaṃ	down floor of the palace	incl.; m. acc. sg. of <i>pāsāda</i>
na orohāmi = o (ava) + √ruh + a + mi	(I) do not descend	pres. 1 st sg., pres. 3 rd sg. is <i>orohati</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Very rare are the materials available in the Canon about the Buddha's early life as a **bodhisatta**. In the *Attadaṇḍa-sutta* of the Suttanipāṭa the Venerable Sāriputta says, 'The teacher came to the *gaṇa* (i.e., Sākyan clan) from the Tusita heaven.' It is generally believed that the bodhisatta, before his last birth, was born in Tusita heaven. *Mahāsaccaka-sutta* of the Majjhimanikāya mentions the ploughing ceremony at which the bodhisatta enters into the first *jhāna*. *Mahāpadāna-sutta* of the Dīghanikāya records the name of the mother, father, and kingdom of the bodhisatta. In various suttas the Buddha speaks of a time that he passed as a bodhisatta. In such contexts we find the phrase, '*pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato*' which means 'before the enlightenment, when I was still an unenlightened bodhisatta.' In Theravāda Buddhism the concept of bodhisatta denotes a special being, who makes himself fit for being enlightened by cultivating necessary virtues for aeons and aeons.

FOR MEMORIZATION

yāvadeva mamatthāya, mā maṃ phusi, nippurisehi turiyehi paricārayamāno.

TEXT 2

KIMKUSALAGAVESĪ

So kho ahaṃ bhikkhave aparena samayena daharova samāno susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena Ālāro Kālāmo tenupasaṃkamim, upasaṃkamitvā Ālāraṃ Kālāmaṃ etadavocaṃ: Icchāmahaṃ āvuso Kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritunti. Evaṃ vutte bhikkhave Ālāro Kālāmo maṃ etadavoca: Viharatāyasmā, tādiso ayaṃ dhammo, yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ pariāpuṇim.

Ariyapariyesanasutta,
Majjhimanikāya, I. pp. 163-164

ANALYSIS

so	that	dem. pro., m. nom. sg. of <i>ta</i> , when this stands alone it means 'he'.
kho		indcl.
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
aparena	another	adj., m. instr. sg. of <i>apara</i>
samayena	time	m. instr. sg. of <i>samaya</i> , <i>aparena samayena</i> means 'at another time'. Here locative meaning is conveyed by instrumental.
daharova = daharo + eva	very young	<i>daharo</i> : adj., m. nom. sg. of <i>dahara</i> ; <i>eva</i> : emph. p.
samāno = √as + māna	being	pr. p., m. nom. sg. of <i>samāna</i> , <i>daharova samāno</i> means 'being very young'.

susukāḡakeso = su + su + kāḡa + keso	one with very black hair	cpd., m. nom. sg. of <i>susukāḡakesa</i>
bhadrena	beautiful	adj., n. instr. sg. of <i>bhadra</i>
yobbanena	youth	adj., n. instr. sg. of <i>yobbana</i>
samannāḡato = saṃ + anu + ā + √gam + ta	endowed with	pp., m. nom. sg. of <i>samannāḡata</i>
paṡhama	prime	adj., n. instr. sg. of <i>paṡhama</i>
vayasā	age	n. instr. sg. of <i>vaya</i>
akāmakānaṃ	disagreeable	adj., m. gen. pl. of <i>akāmaka</i>
mātāpitunnaṃ	parent	m. gen. pl. of <i>mātāpitu</i>
assumukhānaṃ	tearful face	adj., m. gen. pl. of <i>assumukha</i>
rudantānaṃ	crying	pr. p., m. gen. pl. of <i>rudanta</i> , meaning ‘while disagreeable parents are crying with tearful faces’, gen. absl. indicating time.
kesamassuṃ	hair and beard	n. acc. sg. of <i>kesamassu</i>
ohāretvā = o + √hr̥ + e + tvā	having caused to remove	caus. absol.
kāsāyāni = kasāya + a	brown red	der., n. acc. pl. of <i>kāsāya</i>
vatthāni	cloth	n. acc. pl. of <i>vattha</i>
acchādetvā = a + √chad + e + tvā	having caused to cover (his body)	caus. absol.
agāra	home	n. abl. sg. of <i>agāra</i>
anagāriyaṃ	homeless life	n. acc. sg. of <i>anagāriya</i>
pabbajiṃ = pa + √vraj + a + iṃ	proceeded (to)	pst. 1 st sg., pres. 3 rd sg. is <i>pabbajati</i>
evaṃ	thus	indcl., adv.
pabbajito = pa + √vraj + i + ta	renounced	pp., m. nom. sg. of <i>pabbajita</i>
kiṃkusalaḡavesī = kiṃ + kusala + ḡavesī	searching for what is <i>kusala</i>	cpd., m. nom. sg. of <i>kiṃkusalaḡavesī</i> ; <i>kiṃ</i> : interr. pro., n. acc. sg. of <i>ka</i>
anuttaraṃ	unique	adj., n. acc. sg. of <i>anuttara</i>

santivarapadaṃ = santi + vara + padaṃ	highest state of peace	n. acc. sg. of <i>santivarapada</i>
pariyesamāno = pari + esa + māna	searching for	pr. p., m. nom. sg. of <i>pariyesamāna</i>
yena Āḷāro Kālāmo	where Āḷāra Kālāma was	<i>yena</i> : rel. pro. of <i>ya</i> . Idiomatic expression. The object of approach is encircled by <i>yena</i> and <i>tena</i> . If there are two or more objects <i>yena</i> is repeated. Example: <i>yena Bhagavā yena Ānando</i> <i>tenupasaṃkami</i> .
tenupasaṃkamiṃ = tena + upa + saṃ + √kram (kam) + iṃ	(I) approached there	<i>tena</i> : dem. pro. of <i>ta</i> ; <i>upasaṃkamiṃ</i> : pst. 1 st sg., pres. 3 rd sg. is <i>upasaṃkamati</i>
upasaṃkamitvā = upa + saṃ + √kram + i + tvā	having approached	absol.
Āḷāraṃ Kālāmaṃ	personal name	m. acc. sg. of Āḷāra Kālāma
etadavocaṃ = etaṃ (Skt. etad) + a + √vac + aṃ	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avocaṃ</i> : pst. 1 st sg.
icchāmaṃ = icchāmi (= √iṣ + ya + mi) + aṃ	I wish	pres. 1 st sg., pres. 3 rd sg. is <i>icchatī</i>
āvuso	sir or friend	m. voc. sg. of <i>āyasmantu</i>
Kālāma		m. voc. sg. of Kālāma
imasmīṃ dhammavinaye	in this doctrine and discipline	<i>imasmīṃ</i> : dem. pro., m. loc. sg. of <i>ima</i> ; <i>dhammavinaye</i> : m. loc. sg. of <i>dhammavinaya</i> ; this is used as one single phrase.
brahmacariyaṃ	student life	n. acc. sg. of <i>brahmacariya</i>
caritunti = √car + i + tum + iti	to lead	<i>caritum</i> : inf.; <i>iti</i> : indcl., showing the end of a sentence; pres. 3 rd sg. is <i>carati</i>
evaṃ	thus	indcl., adv.
vutte = √vac + ta	(when it was) said	pp., n. loc. sg. of <i>vutta</i>

maṃ etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this to me	<i>maṃ</i> : p. pro., acc. sg. of <i>amha</i> ; <i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg. This phrase has two objects because √vac needs two objects to complete the sense.
viharatāyasmā = viharatu [= vi + √hṛ (har) + a + tu] + āyasmā	live dear	<i>viharatu</i> : imper. 3 rd sg.; <i>āyasmā</i> : m. voc. sg. of <i>āyasmantu</i> , a word used for dear address.
tādiso	such	adj., m. nom. sg. of <i>tādisa</i>
ayaṃ	this	dem. pro., m. nom. sg. of <i>ima</i>
dhammo	teaching	m. nom. sg. of <i>dhamma</i>
yattha	in which	indcl., adv.
viññū	intelligent	adj., m. nom. sg. of <i>viññū</i>
puriso	person	m. nom. sg. of <i>purisa</i>
nacirasseva = na + cirassaṃ + eva	soon	indcl.
sakaṃ ācariyakam	what is learnt from one's own teacher	n. acc. sg. of <i>saka</i> and <i>ācariyaka</i>
sayam	by himself	indcl.
abhiññā	higher knowledge	f. instr. sg. of <i>abhiññā</i>
sacchikatvā = sa + acchi (akkhi) + katvā (√kṛ (kar) + tvā)	having realized	absol.
upasampajja = upa + saṃ + √pad + ya	having reached	absol.
vihareyyāti = [vihareyya (= vi + √hṛ (har) + eyya)] + iti	would abide	<i>vihareyya</i> : opt. 3 rd sg.; <i>iti</i> : indcl., indicating end of a sentence.
kho		indcl.
khippameva = khippaṃ + eva	very quickly	<i>khippaṃ</i> : adv.; <i>eva</i> : emph. p.
taṃ	that	dem. pro., n. acc. sg. of <i>ta</i>
pariyāpuṇiṃ = pari + √āp + uṇā + iṃ	learnt	pst. 1 st sg., pres. 3 rd sg. is <i>pariyāpuṇāti</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Yoga is considered the practical side of Sāṃkhya philosophy which believes in the evolution of the world by the unison of Puruṣa and Prakṛti, the two basic principles of the Sāṃkhya. It teaches the way to concentrate the mind and gain inner peace. Historians are of the opinion that yoga as a system of philosophy flourished in the Mohenjodaro culture before the arrival of the Āryans in India. Archaeologists found in Indus valley a statue of *muni* in meditative posture. The *Ariyapariyesana-sutta*, quoted above, mentions two yoga masters, namely, Ālāra Kālāma and Uddaka Rāmaputta. Prince Siddhattha as a wandering ascetic practised meditation under these two illustrious teachers of Magadha up to the level *nevasaññānāsaññāyatana*, i.e., neither conscious nor unconscious level of mind. He had very high regards for these two teachers.

FOR MEMORIZATION

aparena samayena, daharova samāno, dhammavinaye, na cirasseva, abhiññā sacchikatvā.

TEXT 3

ESANĀPASUTO

So kho ahaṃ Sāriputta aññataraṃ bhiṃsanakaṃ vanasaṇḍaṃ ajjhogāhetvā viharāmi. Tatra sudaṃ Sāriputta bhiṃsanakassa vanasaṇḍassa bhiṃsanakatasmim̐ hoti: yo koci avītarāgo taṃ vanasaṇḍaṃ pavisati yebhuyyena lomāni haṃsanti. So kho ahaṃ Sāriputta yā tā rattiyo sītā hemantikā antarattḥakā himapātasamaye tathārūpāsu rattīsu rattim̐ abbhokāse viharāmi, divā vanasaṇḍe, gimhānaṃ pacchime māse divā abbhokāse viharāmi rattim̐ vanasaṇḍe. Apissu maṃ Sāriputta ayaṃ anacchariyā gāthā paṭibhāsi pubbe assutapubbā:

So tatto so sīno eko bhiṃsanake vane
naggo nacaggimāsīno esanāpasuto munīti.

So kho ahaṃ Sāriputta susāne seyyaṃ kappemi chavaṭṭhikāni upadhāya. Apissu maṃ Sāriputta gomaṇḍalā upasaṃkamtivā oṭṭhubhantipi, omuttentipi, paṃsukena okirantipi, kaṇṇasotesupi salākaṃ pavesenti. Na kho panāhaṃ Sāriputta abhijānāmi tesu pāpakaṃ cittaṃ uppādetā. Idaṃ su me Sāriputta upekkhāvihārasmim̐ hoti.

Mahāsīhanādasutta,
Majjhimanikāya, I. p. 79

ANALYSIS

so	that	dem. pro., m. nom. sg. of <i>ta</i>
kho		indcl.
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
Sāriputta	personal name	m. voc. sg.
aññataraṃ = añña + taraṃ	one	der., pro., m. acc. sg. of <i>aññatara</i> , the suffix <i>tara</i> is used with instr. or abl. to make a comparison, e.g., <i>attanā piyataro</i> .
bhiṃsanakaṃ	dreadful	adj., m. acc. sg. of <i>bhiṃsanaka</i>
vanasaṇḍaṃ = vana + saṇḍaṃ	jungle-thicket	m. acc. sg. of <i>vanasaṇḍa</i>
ajjhogāhetvā = adhi+o(ava)+√gah+e+tvā	having plunged into	absol.

viḥarāmi = vi + √hr̥ (har) + a + mi	I abide	pres. 1 st sg., in a narration pres. verb gives pst. meaning; pres. 3 rd sg. is <i>viharati</i>
tatra	there	indcl., adv.
sudaṃ		indcl.
bhīṃsanakassa	dreadful	adj., m. gen. sg. of <i>bhīṃsanaka</i>
bhīṃsanakatasmim̐	dreadfulness	m. loc. sg. of <i>bhīṃsanakata</i> (or <i>bhīṃsanakatta</i>), used in nom. sense.
hoti = √bhū (hū) + a + ti	is	pres. 3 rd sg.
yo koci	whoever	yo: rel. pro., m. nom. sg. of <i>ya</i> ; ko: interr. pro., m. nom. sg. of <i>ka</i> ; ci: interr. p.
avītarāgo = avīta (= a + vi + √i + ta) + rāgo	the one whose passion has not gone away	<i>avīta</i> : pp.; <i>rāgo</i> : m. nom. sg. of <i>rāga</i>
pavisati = pa + √viś + a + ti	enters	pres. 3 rd sg.
yebhuyyena	mostly	indcl., adv.
lomāni	bodily hair	n. nom. pl. of <i>loma</i>
haṃsanti = √hr̥ṣ (hass) + a + nti => hassanti => haṃsanti	raise	pres. 3 rd pl., pres. 3 rd sg. is <i>haṃsati</i>
yā tā	whatever	yā: rel. pro., f. nom. pl. of <i>ya</i> ; tā: dem. pro., f. nom. pl. of <i>ta</i>
rattiyo	night	f. nom. pl. of <i>ratti</i>
sītā	cold	adj., f. nom. pl. of <i>sīta</i>
hemantikā	of winter	adj., f. nom. pl. of <i>hemantika</i>
antaraṭṭhakā = antara + aṭṭhakā	interim period of eight days	adj., f. nom. pl. of <i>antaraṭṭhaka</i>
himapātasamaye	period of snow-falling	m. loc. sg. of <i>himapātasamaya</i>
tathārūpāsu = tathā + rūpāsu	such	adj., f. loc. pl. of <i>tathārūpa</i>
abbhokāse = abhi + okāse	open-air	m. loc. sg. of <i>abbhokāsa</i>

divā	(during) the day time	indcl.
gimhānaṃ	summer	m. gen. pl. of <i>gimha</i>
pacchime	the last	adj., m. loc. sg. of <i>pacchima</i>
māse	month	m. loc. sg. of <i>māsa</i>
apissu		indcl.
maṃ	(to) me	p. pro., acc. sg. of <i>amha</i>
ayaṃ	this	dem. pro., f. nom. sg. of <i>ima</i>
anacchariyā = anu + acchariyā	wonderful	adj., f. nom. sg. of <i>anacchariya</i>
gāthā	verse	f. nom. sg. of <i>gāthā</i>
paṭibhāsi = paṭi + √bhā + s + i	occurred in mind	pst. 3 rd sg., pres. 3 rd sg. is <i>paṭibhāti</i>
pubbe	past	adv., m. loc. sg. of <i>pubba</i>
assutapubbā = assuta [= a + √śru (su) + ta] + pubbā	unheard before	pp., f. nom. sg. of <i>assutapubba</i>
so	he	dem. pro., m. nom. sg. of <i>ta</i>
tatto = √tap + ta	heated up	pp., m. nom. sg. of <i>tatta</i>
sīno = √svid (sid) + ta	(and) wet	adj., m. nom. sg. of <i>sīna</i> , <i>sinna</i> is another form
eko	(being) one	pro., m. nom. sg. of <i>eka</i>
bhīṃsanake	dreadful	adj., n. loc. sg. of <i>bhīṃsanaka</i>
vane	forest	n. loc. sg. of <i>vana</i>
naggo	naked	adj., m. nom. sg. of <i>nagga</i>
nacaggimāsīno = na + ca + aggim + āsīno (= ā + √sad + ta)	the one not sat at fire	<i>na</i> : neg. p.; <i>ca</i> : conj. p.; <i>aggim</i> : m. acc. sg. of <i>aggi</i> ; <i>āsīno</i> : pp., m. nom. sg. of <i>āsīna</i>
esanāpasuto = esanā + pasuto (= pa + √su + ta)	the one who is engaged in a search	cpd., pp., m. nom. sg. of <i>esanāpasuta</i>
muni	the sage	m. nom. sg. of <i>muni</i>
so	that	dem. pro., m. nom. sg. of <i>ta</i>

kho		incl.
susāne	cemetery	n. loc. sg. of <i>susāna</i>
seyyaṃ kappemi = (kappa + e + mi)	(I) slept	f. acc. sg. of <i>seyyā</i> ; pres. 1 st sg., pres. 3 rd sg. is <i>kappeti</i>
chavaṭṭhikāni = chava + aṭṭhikāni	dirty bone	n. acc. pl. of <i>chavaṭṭhika</i>
upadhāya = upa + √dhā + ya	keeping as the pillow	absol.
gomaṇḍalā	cowherd	m. nom. pl. of <i>gomaṇḍala</i>
upasaṃkamitvā = upa + saṃ + √kram (kam) + i + tvā	having approached	absol.
oṭṭhubhantipi = oṭṭhubhanti + api	spit out	pres. 3 rd pl., used for pst. meaning in a narration; pres. 3 rd sg. is <i>oṭṭhubhati</i>
omuttentipi = omuttenti [= o (ava) + mutta + e + nti] + api	and urinate	denom., pres. 3 rd pl. denom., pres. 3 rd sg. of <i>omutteti</i>
paṃsukena	soil	n. instr. sg. of <i>paṃsuka</i>
okirantipi = okiranti [= o (ava) + √kir + a + nti] + api	pour down on	pres. 3 rd pl., pres. 3 rd sg. is <i>okirati</i>
kaṇṇasotesupi = kaṇṇasotesu + api	auditory passage	cpd., n. loc. pl. of <i>kaṇṇasota</i>
salākaṃ	small stick	f. acc. sg. of <i>salākā</i>
pavesenti = pa + √viś + e + nti	push in	pres. 3 rd pl., used for the pst. meaning as it is a narration; pres. 3 rd sg. is <i>paveseti</i>
panāhaṃ = pana + ahaṃ		<i>pana</i> : incl.; <i>ahaṃ</i> : p. pro., nom. sg. of <i>amha</i>
abhijānāmi = abhi + jānāmi (= √jān + nā + mi)	(I) remember	pres. 1 st sg.; <i>abhi</i> + <i>jān</i> is used with a noun in the subordinate clause ending with the suffix <i>tu</i> (Skt. <i>ṭṛn</i>) to give the meaning of remembrance. pres. 3 rd sg. is <i>abhijānāti</i>
tesu	towards them	dem. pro., m. loc. pl. of <i>ta</i>

pāpakaṃ = pāpa + kaṃ	evil	adj., der., n. acc. sg. of <i>pāpaka</i>
cittaṃ	mind	n. acc. sg. of <i>citta</i>
uppādetā = u(t) + √pad + e + tu	the one who causes to arise	caus. m. nom. sg. of <i>uppādetu</i>
idaṃ	this	dem. pro., n. nom. sg. of <i>ima</i>
su		indcl.
me	my	p. pro., gen. sg. of <i>amha</i>
upekkhāvihārasmiṃ	abiding in equanimity	m. loc. sg. of <i>upekkhāvihāra</i> , used for nom. purpose.
hoti = √bhū (hū) + a + ti	is	pres. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Upekkhā is an important concept in Buddhist discipline. It keeps mind steady against emotional sway which is common in normal mind. Buddhism says that feeling is inseparably connected with consciousness (*chandarāgapaṭibaddhaṃ hoti viññāṇaṃ*) and therefore the mind is always measuring the objects brought to it by sense organs with partiality. *Upekkhā* helps keep mind impartial. It is established when the mind reaches the third and fourth levels of the *jhānic* process. It is called *jhānupekkhā* in the commentarial tradition. If anybody is capable of keeping the mind unswayed by likes and dislikes when the external objects impinge on the sense organs, that impartiality is called *chaḷaṃgupekkhā*. This state of mind is very necessary for anyone who wants to make an impartial judgement. *Upekkhā* is the last perfection fulfilled by the bodhisatta in his endeavour to become the Buddha. It is also the last among the seven factors of enlightenment (*satta-bojjhaṃgā*). The word *upekkhā* is pronounced *upekhā* as well.

FOR MEMORIZATION

*vanasaṇḍaṃ ajjhogāhetvā, yebhuyyena lomāni haṃsanti, abbhokāse viharāmi,
pubbe assutapubbā.*

TEXT 4

BUDDHO

Atha kho Bhagavā maggā okkamma aññatarasmim rukkhamūle nisīdi, pallaṃkaṃ ābhujitvā ujum kāyaṃ pañdhāya parimukhaṃ satim upaṭṭhapetvā. Atha kho Doṇo brāhmaṇo Bhagavato padāni anugacchanto addasā Bhagavantam aññatarasmim rukkhamūle nisinnam ..., disvā yena Bhagavā tenupasaṃkami, upasaṃkamtivā Bhagavantam etadavoca: Devo no bhavaṃ bhavissatīti. Na kho ahaṃ brāhmaṇa devo bhavissāmīti. Gandhabbo no bhavaṃ bhavissatīti. Na kho ahaṃ brāhmaṇa gandhabbo bhavissāmīti. Yakkho no bhavaṃ bhavissatīti. Na kho ahaṃ brāhmaṇa yakkho bhavissāmīti. Manusso no bhavaṃ bhavissatīti. Na kho ahaṃ brāhmaṇa manusso bhavissāmīti. ... Seyyathāpi brāhmaṇa uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā uḍake jātaṃ uḍake saṃvaḍḍhaṃ uḍakā accuggamma ṭhāti anupalittaṃ uḍakena, evam eva kho brāhmaṇa loke jāto loke saṃvaḍḍho lokaṃ abhibhuyya viharāmi anupalitto lokena. Buddhoti maṃ brāhmaṇa dhārehīti. ...

Puṇḍarīkaṃ yathā vaggu
toyena nūpalippati
nopalippāmi lokena
tasmā Buddhosmi brāhmaṇāti.

*Cakkavagga, Catukkanipāta,
Aṃguttaranikāya, II. p. 38*

ANALYSIS

atha kho	then	incl.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
maggā	road	m. abl. sg. of <i>magga</i>
okkamma = o + √kraṃ (kam) + ya	having stepped off	absol.
aññatarasmim	a certain	pro., n. loc. sg. of <i>aññātara</i>
rukkhamūle = rukkha + mūle	foot of a tree	n. loc. sg. of <i>rukkhamūla</i>
nisīdi = ni + √sad + i	sat down	pst. 3 rd sg., pres. 3 rd sg. is <i>nisīdati</i>
pallaṃkaṃ	cross-legged posture	m. acc. sg. of <i>pallaṃka</i>

ābhujitvā = ā + √bhuj (to bend) + i + tvā	having bent (made)	absol.
ujum	upright	adj., m. acc. sg. of <i>uju</i>
kāyaṃ	body	m. acc. sg. of <i>kāya</i>
paṇidhāya=pa+ni+√dhā+ya	having kept	absol.
parimukhaṃ	in front	adv., n. acc. sg. of <i>parimukha</i>
satiṃ	mindfulness	f. acc. sg. of <i>sati</i>
upaṭṭhapetvā = upa + √sthā (thā) + āpe + tvā	having set up	caus. absol.
Doṇo	personal name	m. nom. sg. of <i>Doṇa</i>
brāhmaṇo	brahmin	adj., m. nom. sg. of <i>brāhmaṇa</i>
Bhagavato	Blessed One	adj., m. gen. sg. of <i>Bhagavantu</i>
padāni	foot-print	n. acc. pl. of <i>pada</i>
anugacchanto	following	pr. p., m. nom. sg. of <i>anugacchanta</i>
addasā = a + √dṛś (das) + ā	saw	pst. 3 rd sg.
Bhagavantam	Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
aññatarasmim rukkhamūle	under the foot of a tree	pro., n. loc. sg. of <i>aññatara</i> ; n. loc. sg. of <i>rukkhamūla</i>
nisinnaṃ = ni + √sad + ta	has sat down	pp., m. acc. sg. of <i>nisinna</i>
disvā = √dṛś (dis) + tvā	having seen	absol.
yena Bhagavā tenupasaṃkāmī	approached the Blessed One	Idiomatic expression, the object of approach is encircled by <i>yena</i> and <i>tena</i> . If there are two or more objects of approach <i>yena</i> is repeated. For example: <i>yena</i> <i>Bhagavā yena Ānando</i> <i>tenupasaṃkāmī</i> .
upasaṃkamitvā = upa + saṃ + √kram (kam) + i + tvā	having approached	absol.
Bhagavantam etadavoca [= etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this to the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i> , <i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> , <i>avoca</i> : pst. 3 rd sg., for this verb there are two objects.
devo	god	m. nom. sg. of <i>deva</i>
no		interr. p.
bhavaṃ	master	adj., m. nom. sg. of <i>bhavanta</i>

bhavissati = $\sqrt{\text{bhū}} + \text{a} + \text{i} + \text{ssati}$	will be	fut. 3 rd sg., pres. 3 rd sg. is <i>bhavati</i>
na	not	neg. p.
kho		indcl.
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
brāhmaṇa	brahmin	m. voc. sg. of <i>brāhmaṇa</i>
gandhabbo	divine musician	m. nom. sg. of <i>gandhabba</i>
yakkho	demon	m. nom. sg. of <i>yakkha</i>
manusso	human being	m. nom. sg. of <i>manussa</i>
seyyathāpi	just as	indcl., used at the beginning of a simile.
uppalaṃ	lily	n. nom. sg. of <i>uppala</i>
vā	or	disj. p.
padumaṃ	red lotus	n. nom. sg. of <i>paduma</i>
puṇḍarīkaṃ	white lotus	n. nom. sg. of <i>puṇḍarīka</i>
udake	water	n. loc. sg. of <i>udaka</i>
jātaṃ = $\sqrt{\text{jan}} + \text{ta}$	born	pp., n. nom. sg. of <i>jāta</i>
saṃvaḍḍhaṃ = $\text{saṃ} + \sqrt{\text{vṛdh}} + \text{ta}$	grown up	pp., n. nom. sg. of <i>saṃvaḍḍha</i>
udakā	water	n. abl. sg. of <i>udaka</i>
accuggamma = $\text{ati} + \text{u(t)} + \sqrt{\text{gam}} + \text{ya}$	having gone up	absol.
ṭhāti = $\sqrt{\text{sthā}} (\text{ṭhā}) + \text{ti}$	stands up	pres. 3 rd sg.
anupalittaṃ = $\text{an} + \text{upa} + \sqrt{\text{lip}} + \text{ta}$	unsmeared	pp., n. nom. sg. of <i>anupalitta</i>
udakena	water	n. instr. sg. of <i>udaka</i>
evameva	in the same way	indcl., related to <i>seyyathāpi</i> .
loke	world	m. loc. sg. of <i>loka</i>
abhibhuyya = $\text{abhi} + \sqrt{\text{bhū}} + \text{ya}$	having overcome	absol.
viharāmi = $\text{vi} + \sqrt{\text{hṛ}} (\text{har}) + \text{a} + \text{mi}$	(I) abide	pres. 1 st sg., pres. 3 rd sg. is <i>viharati</i>
Buddhoti = Buddho (= $\sqrt{\text{budh}} + \text{ta}$) + iti	as Buddha	pp., m. nom. sg. of <i>Buddha</i>
maṃ	me	p. pro., acc. sg. of <i>amha</i>

dhārehīti = dhārehī (= √ dhr̥ (dhar) + e + hi) + iti	hold (in mind)	imper. 2 nd sg.
yathā	as	incl., adv.; used with a simile.
vaggu	beautiful	adj., n. nom. sg. of <i>vaggu</i>
toyena	water	n. instr. sg. of <i>toya</i>
nūpalippati = na + upa + √ lip + ya + ti	is not smeared	pass. pres. 3 rd sg.
nopalippāmi = na + upa + lippāmi	(I) am not smeared	pass. pres. 1 st sg.
tasmā	therefore	dem. pro., n. abl. sg. of <i>ta</i>
Buddhosmi = Buddho + √ as + mi	(I) am the Buddha	<i>asmi</i> : pres. 1 st sg., pres. 3 rd sg. is <i>atthi</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Buddha is the most important concept in Buddhism. It is made of the root *budh* + *ta*, meaning the Enlightened One. Although it is a past participle or adjective, it is used today as a noun. Concerning his enlightenment the *Dhammacakkappavattana-sutta* of the Saṃyuttanikāya gives five synonymous phrases like *cakkhum udapādi* (eye arose), *ñāṇam udapādi* (knowledge arose), *paññā udapādi* (wisdom arose), *vijjā udapādi* (science arose), and *āloko udapādi* (light arose). All these phrases generally indicate that the Buddha gained the knowledge supreme, which is known in Pāli as *bodhi*. This supreme knowledge made him excel all other beings in the world and hence the epithet *ekapuggala*, one unique person. As the Buddha transcended the world, it is only through symbols that his true nature should be understood. The best symbol given here is the lotus flower, which is fragrant, pure and beautiful. In the *Upāli-sutta* of the Majjhimanikāya the Buddha is attributed with one hundred epithets. Among them *Isisattama* (seventh sage) is one. It shows that our Buddha has six Buddhas as his predecessors.

FOR MEMORIZATION

maggā okkamma, pallamaṃ ābhujitvā, udakā accuggamma, anupalitto lokena.

TEXT 5

EKOMHI SAMMĀSAMBUDDO

Addasā kho maṃ bhikkhave Upako ājīviko antarā ca Gayamaṃ antarā ca bodhiṃ addhānamaggapaṭipannaṃ, disvāna maṃ etadavoca: ‘Vip̐pasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃsi tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesi’ti. Evaṃ vutte ahaṃ bhikkhave Upakaṃ ājīvikaṃ gāthāhi ajjhabhāsimaṃ:

Sabbābhibhū sabbavidūhamasmi	sabbesu dhammesu anūpalitto
sabbañjaho taṇhakkhaye vimutto	sayamaṃ abhiññāya kamuddiseyyamaṃ?
Na me ācariyo atthi	sadiso me na vijjati
sadevakasmiṃ lokasmiṃ	natthi me paṭipuggalo.
Ahaṃ hi arahā loke	ahaṃ satthā anuttaro
ekomhi sammāsambuddho	sītibhūtosmi nibbuto.
Dhammacakkaṃ pavattetuṃ	gacchāmi Kāsinaṃ puraṃ
andhabhūtasmiṃ lokasmiṃ	āhañchaṃ amatadundubhin’ti. ...

Evaṃ vutte bhikkhave Upako ājīviko huveyyapāvusoti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

Ariyapariyesanasutta,
Majjhimanikāya, I. pp. 170-171

ANALYSIS

addasā = a + √dṛś (das) + ā	saw	pst. 3 rd sg., <i>addasa</i> is another form.
kho		indcl.
maṃ	me	p. pro., acc. sg. of <i>amha</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
Upako	personal name	m. nom. sg. of <i>Upaka</i>
ājīviko = ā + √jīv + i + ka	ascetic	adj., m. nom. sg. of <i>ājīvika</i>
antarā	between	indcl. When <i>antarā</i> is repeated between two objects it gives the meaning ‘between’.
ca		conj. p.
Gayamaṃ	name of a place	f. acc. sg. of <i>Gayā</i>
bodhiṃ	the bodhi tree	m. f. acc. sg. of <i>bodhi</i>

addhānamaggapaṭipannam = addhāna + magga + paṭi + √pad + ta	the one who has entered into a long distance road	pp., m. acc. sg. of <i>addhānamaggapaṭipanna</i>
disvāna = √dṛś (dis) + tvāna	having seen	absol.
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
vippasannāni = vi + pa + √sad + ta	very clear	pp., n. nom. pl. of <i>vippasanna</i>
te	your	p. pro., gen. sg. of <i>tumha</i>
āvuso	friend	m. voc. sg. of <i>āyasmantu</i>
indriyāni	faculty	n. nom. pl. of <i>indriya</i>
parisuddho = pari + √śudh + ta	clean	pp., m. nom. sg. of <i>parisuddha</i>
chavivaṇṇo = chavi + vaṇṇa	colour of the skin	m. nom. sg. of <i>chavivaṇṇa</i>
pariyodāto = pari + odāto	pure white	adj., m. nom. sg. of <i>pariyodāta</i>
kaṃsi = kaṃ + asi (= √as + si)	whom (are)	<i>kaṃ</i> : interr. pro., m. acc. sg. of <i>ka</i> ; <i>asi</i> : (you) are, pres. 2 nd sg., pres. 3 rd sg. is <i>atthi</i>
tvam	you	p. pro., nom. sg. of <i>tumha</i>
uddissa = u(t) + √dṛś (dis) + ya	pointing at (for the sake of)	absol.
pabbajito = pa + √vraj + i + ta	gone forth (renounced)	pp., m. nom. sg. of <i>pabbajita</i>
ko	who (is)	interr. pro., m. nom. sg. of <i>ka</i>
vā		disj. p.
satthā	teacher	m. nom. sg. of <i>satthu</i>
kassa	whose	interr. pro., gen. sg. of <i>ka</i>
dhammaṃ	teaching	m. acc. sg. of <i>dhamma</i>
rocesīti = rocesi (= √ruc + e + si) + iti	prefer	pres. 2 nd sg., pres. 3 rd sg. is <i>roceti</i>
evaṃ	thus	indcl., adv.
vutte = √vac + ta	(when it was) said	pp., n. loc. sg. of <i>vutta</i>
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>

Upakaṃ ājīvikaṃ	(to) Upaka the ascetic	m. acc. sg. of Upaka; m. acc. sg. of <i>ājīvika</i>
gāthāhi	verse	f. instr. pl. of <i>gāthā</i>
ajjhabhāsiṃ = adhi + a + √bhāṣ + iṃ	addressed	pst. 1 st sg., pres. 3 rd sg. is <i>adhibhāseti</i>
sabbābhibhū = sabba + abhi + √bhū	the one who overcomes everything	adj., m. nom. sg. of <i>sabbābhibhū</i>
sabbavidū = sabba + vidū	the one who knows everything	adj., m. nom. sg. of <i>sabbavidū</i>
hamasmi = ahaṃ + asmi (= √as + mi)	I am	<i>ahaṃ</i> : p. pro., nom. sg. of <i>amha</i> ; <i>asmi</i> : pres. 1 st sg., pres. 3 rd sg. is <i>atthi</i>
sabbesu	all	pro., m. loc. pl. of <i>sabba</i>
dhammesu	thing	m. loc. pl. of <i>dhamma</i>
anūpalitto = an + upa + √lip + ta	unattached	pp., m. nom. sg. of <i>anūpalitta</i>
sabbañjaho = sabbaṃ + jaho	the one who abandons everything	adj., m. nom. sg. of <i>sabbañjaha</i>
taṇhakkhaye = taṇhā + khaye	the exhaustion of craving	m. loc. sg. of <i>taṇhakkhaya</i>
vimutto = vi + √muc + ta	liberated	pp., m. nom. sg. of <i>vimutta</i>
sayamaṃ	by himself (myself)	indcl., adv.
abhiññāya = abhi + √jñā (ñā) + ya	having specially known	absol.
kamuddiseyyaṃ = kaṃ + uddiseyyaṃ [= u(t) + √dṛṣ (dis) + eyya]	whom I would point out	<i>kaṃ</i> : interr. pro., m. acc. sg. of <i>ka</i> ; <i>uddiseyyaṃ</i> : opt. 1 st sg., pres. 3 rd sg. is <i>uddisati</i>
na	no	neg. p.
me	for me	p. pro., dat. sg. of <i>amha</i>
ācariyo	teacher	m. nom. sg. of <i>ācariya</i>
atthi = √as + ti	there is	pres. 3 rd sg., also <i>atthi</i> is used as an indcl. common to both numbers.
sadiso	equal	adj., m. nom. sg. of <i>sadisa</i>
vijjati = √vid + ya + ti	to be found	pass. pres. 3 rd sg.

sadevakasmim̐ = sa + deva + kasmim̐	with god	adj., m. loc. sg. of <i>sadevaka</i>
lokasmim̐	world	m. loc. sg. of <i>loka</i>
natthi = na + atthi	there is no	pres. 3 rd sg., <i>natthi</i> is also used as an indcl.
paṭipuggalo = paṭi + puggalo	rival	m. nom. sg. of <i>paṭipuggala</i>
hi	indeed	emph. p.
arahā	an arahant	pr. p., m. nom. sg. of <i>arahanta</i>
loke	world	m. loc. sg. of <i>loka</i>
satthā	teacher	m. nom. sg. of <i>satthu</i>
anuttaro = an + uttaro	unique	adj., m. nom. sg. of <i>anuttara</i>
ekomhi = eko + amhi (= √as + mi)	I am the one	<i>eko</i> : pro., m. nom. sg. of <i>eka</i> ; <i>amhi</i> : pres. 1 st sg.
sammāsambuddho = sammā + sam̐ + √budh + ta	perfectly Enlightened One	pp., m. nom. sg. of <i>sammāsambuddha</i>
sītibhūtosmi = sītibhūto (= sīti + bhūta) + asmi	I am the one cooled down	pp., m. nom. sg. of <i>sītibhūta</i>
nibbuto = ni + √vṛ (vu) + ta	the one who has extinguished fire	pp., m. nom. sg. of <i>nibbuta</i>
dhammacakkaṃ	the Wheel of Law	n. acc. sg. of <i>dhammacakka</i>
pavattetuṃ = pa + √vṛt (vatt) + e + tuṃ	to set in motion	inf.
gacchāmi = gaccha + mi	I shall go	fut. or pres. 1 st sg., pres. 3 rd sg. is <i>gacchati</i>
Kāsinam̐	name of a state	f. gen. pl. of <i>Kāsi</i>
puram̐	city	n. acc. sg. of <i>pura</i>
andhabhūtasmiṃ = andha + √bhū + ta	which has been blind	pp., m. loc. sg. of <i>andhabhūta</i>
lokasmim̐	world	m. loc. sg. of <i>loka</i>
āhañchaṃ = ā + √han + syam̐	I shall beat	fut. 1 st sg., pres. 3 rd sg. is <i>āhanati</i>
amatadundubhin̐ti = amata + dundubhiṃ + iti	the drum of immortality	f. acc. sg. of <i>amatadundubhi</i>

evaṃ	thus	incl., adv.
vutte = $\sqrt{\text{vac}}$ + ta	(when it was) said	pp., n. loc. sg. of <i>vutta</i>
huveyyapāvusoti = huveyya (= $\sqrt{\text{bhū}}$ (hū) + eyya) + api + āvuso + iti	that it could be so, brother	<i>huveyya</i> : opt. 3 rd sg.
vatvā = $\sqrt{\text{vad}}$ + tvā	having said	absol.
sīsaṃ	head	n. acc. sg. of <i>sīsa</i>
okampetvā = o (ava) + $\sqrt{\text{kamp}}$ + e + tvā	having nodded	caus. absol.
ummaggam	different lane	m. acc. sg. of <i>ummagga</i>
gahetvā = $\sqrt{\text{grah}}$ or $\sqrt{\text{grh}}$ + e + tvā	having taken	absol.
pakkāmi = pa + $\sqrt{\text{kram}}$ (kam) + i	went off	pst. 3 rd sg., pres. 3 rd sg. is <i>pakkamati</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Dhammacakkappavattana, setting of the Wheel of Law in motion, signifies the first sermon delivered by the Buddha to the five ascetics residing at the Deer Park in Benares. In this sermon the Buddha claims that he is fully enlightened (*sammāsambuddho*) and explains in detail the Truth that he realized. He starts the sermon by stressing the importance of following the middle way (*majjhimā paṭipadā*) which avoids two extremes: self-indulgence (*kāmasukhallikānuyoga*) and self-mortification (*attakilamathānuyoga*). This way has been compared in the *Nagara-sutta* of the Saṃyuttanikāya (S. Vol. II. pp. 105-106) with a discovery made by a person wandering in the wilderness. Here, in the paragraph given above, the *Dhammacakkappavattana* is referred to as the beating of the drum of immortality (*amatadundubhi*). The Buddha's meeting with Upaka has also been recorded in the *Mahāvaggapāḷi*, Vinaya I. p. 8.

FOR MEMORIZATION

*antarā ca Gayam antarā ca bodhim, uddissa pabbajito, gāthāhi ajjhabhāsim,
āhañcham amatadundubhim, huveyyapāvuso.*

TEXT 6

MAJJHIMĀ PAṬIPADĀ

Dve'me bhikkhave antā pabbajitena na sevitabbā. Katame dve? Yocāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito. Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā, ... Ayameva ariyo aṭṭhaṃgiko maggo, seyyathidaṃ: sammādiṭṭhi, sammāsaṃkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā.

*Tathāgatena Vutta I, Dhammacakkappavattanavagga,
Saṃyuttanikāya, V. p. 421*

ANALYSIS

dve'me = dve + ime	there (are) these two	<i>dve</i> : pro., nom. pl. of <i>dvi</i> ; <i>ime</i> : dem. pro., m. nom. pl. of <i>ima</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
antā	end	m. nom. pl. of <i>anta</i>
pabbajitena = pa + √vraj + i + ta	the renounced	pp., m. instr. sg. of <i>pabbajita</i>
na	not	neg. p.
sevitabbā = √sev + i + tabbā	to be associated with	fut. pp., m. nom. pl. of <i>sevitabba</i>
katame	what (are)	interr. pro., m. nom. pl. of <i>katama</i>
dve	the two	pro., nom. pl. of <i>dvi</i>
yocāyaṃ = yo + ca + ayaṃ	that which is (called)	<i>yo</i> : rel. pro., m. nom. sg. of <i>ya</i> ; <i>ca</i> : conj. p.; <i>ayaṃ</i> : dem. pro., m. nom. sg. of <i>ima</i>
kāmesu	sense desire	n. loc. pl. of <i>kāma</i>
kāmasukhallikānuyogo = kāma + sukha + allika + anuyogo	clinging to sense desire	cpd., m. nom. sg. of <i>kāmasukhallikānuyoga</i>

hīno	low	adj., m. nom. sg. of <i>hīna</i>
gammo	crude	adj., m. nom. sg. of <i>gamma</i>
pothujjaniko = puthujjana + ika	ordinary	adj., der., m. nom. sg. of <i>pothujjanika</i>
anariyo = na (an) + ariyo	ignoble	adj., m. nom. sg. of <i>anariyo</i>
anattasaṃhito = an + attha + saṃ + √dhā + i + ta	unbeneficial	pp., m. nom. sg. of <i>anattasaṃhita</i>
attakilamathānuyogo = atta + kilamatha + anuyogo	clinging to self torture	cpd., adj., m. nom. sg. of <i>attakilamathānuyoga</i>
dukkho	pain (painful)	adj., m. nom. sg. of <i>dukkha</i>
ete te	these (so called)	<i>ete</i> : dem. pro., m. acc. pl. of <i>eta</i> ; <i>te</i> : dem. pro., m. acc. pl. of <i>ta</i>
ubho ante	both extreme	<i>ubho</i> : adj., m. acc. pl., of <i>ubha</i> ; <i>ante</i> : m. acc. pl. of <i>anta</i>
anupagamma = an + upa + √gam + ya	without undertaking	absol.
majjhimā = majjha + imā	middle	adj., f. nom. sg. of <i>majjhima</i>
paṭipadā	path	f. nom. sg. of <i>paṭipadā</i>
Tathāgatena = Tatha + ā + √gam + ta	the One who has realized the Truth	pp., m. instr. sg. of <i>Tathāgata</i>
abhisambuddhā = abhi + saṃ + √budh + ta	has realized	pp., f. nom. sg. of <i>abhisambuddha</i>
cakkhukaraṇī = cakkhu + √kṛ (kar) + ana + ī	giver of eye	f. nom. sg. of <i>cakkhukaraṇī</i>
ñāṇakaraṇī = ñāṇa + karaṇī	giver of knowledge	f. nom. sg. of <i>ñāṇakaraṇī</i>
upasaṃyā = upa + √śam + a	tranquillity	der., m. dat. sg. of <i>upasama</i>
abhiññāya = abhi + √jñā	special knowledge	f. dat. sg. of <i>abhiññā</i>
sambodhāya = saṃ + √budh + a	enlightenment	der., m. dat. sg. of <i>sambodha</i>
nibbānāya = ni + √vā + ana	nibbāna	der., n. dat. sg. of <i>nibbāna</i>

saṃvattati = saṃ + √vṛt (vatt) + a + ti	leads to	pres. 3 rd sg.
katamā	what	interr. pro., f. nom. sg. of <i>katama</i>
sā	that	dem. pro., f. nom. sg. of <i>ta</i>
ayameva = ayaṃ + eva	this is nothing but	<i>ayaṃ</i> : dem. pro., m. nom. sg. of <i>ima</i> ; <i>eva</i> : emph. p.
ariyo	noble	adj., m. nom. sg.
aṭṭhaṃgiko = aṭṭha + aṃga + ika	eightfold	adj., der., m. nom. sg. of <i>aṭṭhaṃgika</i>
maggo	path	m. nom. sg. of <i>magga</i>
seyyathīdaṃ = se + yathā + idaṃ	such as	indcl.
sammā	right	indcl., adv.
diṭṭhi = √dṛś (dis) + ti	view	f. nom. sg. of <i>diṭṭhi</i>
saṃkappo	thought	m. nom. sg. of <i>saṃkappa</i>
vācā	word	f. nom. sg. of <i>vācā</i>
kammanto	action	m. nom. sg. of <i>kammanta</i>
ājīvo	livelihood	m. nom. sg. of <i>ājīva</i>
vāyāmo	effort	m. nom. sg. of <i>vāyāma</i>
sati	mindfulness	f. nom. sg. of <i>sati</i>
samādhi	concentration of mind	m. nom. sg. of <i>samādhi</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Majjhimā paṭipadā means middle path, the central teaching of Buddhism. It is a unique (*sāmuḥkamsika*) path discovered by the Buddha when he was enlightened. There are two ways in which it is described, one is called Noble Eightfold Path and the other Dependent Origination (*paṭiccasamuppāda*). The former relates to Buddhist ethics, and the latter to the Buddhist teaching on the nature of existence. The main characteristic of this path is that it avoids all forms of extremes, particularly the two

extremes known as eternalism (*sassatavāda*) and annihilationism (*ucchedavāda*), which were predominant in India during the Buddha's time. It is through this path that the belief in a permanent soul is rejected and the continuity of the life process is admitted. Nidānasamyutta of the Saṃyuttanikāya is a very rich source for more information regarding the middle path. Nāgārjuna, a reputed Buddhist teacher, founded a system of philosophy known as Madhyamaka on the basis of the middle path.

FOR MEMORIZATION

*kāmasukhallikānuyogo, attakilamathānuyogo, nibbānāya saṃvattati,
ariyo aṭṭhaṅgiko maggo.*

TEXT 7

KACCI BHANTE?

Evam me sutam. Ekam samayam Bhagavā Āḷaviyam viharati Gomagge Siṃsapāvane paṇṇasanthare. Atha kho Hatthako Āḷavako jaṃghāvihāraṃ anucaṃkamamāno anuvicaramāno addasa Bhagavantam Gomagge Siṃsapāvane paṇṇasanthare nisinnam, disvā yena Bhagavā tenupasaṃkami, upasaṃkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Hatthako Āḷavako Bhagavantam etadavoca: Kacci bhante Bhagavā sukham asayitthāti? Evam kumāra, sukham asayittham, ye ca pana loke sukham senti aham tesam aññataroti. Sītā bhante hemantikā ratti, antaraṭṭhako himapātasamayo, kharā gokaṇṭakahatā bhūmi, tanuko paṇṇasantharo, viralāni rukkhassa pattāni, sītāni kāsāyāni vatthāni, sīto ca verambavāto vāti. Atha ca pana Bhagavā evamāha: Evam kumāra, sukham asayittham, ye ca pana loke sukham senti aham tesam aññataroti.

*Devadutavagga, Tikanipāta,
Aṃguttaranikāya, I. pp. 136-137*

ANALYSIS

evam	thus	incl., adv.
me	by me	p. pro., instr. sg. of <i>amha</i>
sutam = √śru (su) + ta	heard	pp., n. nom. sg. of <i>suta</i>
ekam	one	pro., m. acc. sg. of <i>eka</i> , used for loc. meaning.
samayam	time	m. acc. sg. of <i>samaya</i> , used for loc. meaning.
Bhagavā	Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
Āḷaviyam	name of a city	f. loc. sg. of <i>Āḷavī</i>
viharati = vi + √hrī (har) + a + ti	abides	pres. 3 rd sg., used for past meaning.
Gomagge	trail of oxen	m. loc. sg. of <i>Gomagga</i>
Siṃsapāvane	forest of Siṃsapā	n. loc. sg. of <i>Siṃsapāvana</i>
paṇṇasanthare	spread made of leaves	m. loc. sg. of <i>paṇṇasanthara</i>

atha kho	then	incl.
Hatthako	personal name	m. nom. sg. of Hatthaka
Ālavako	resident of Ālavī	m. nom. sg. of Ālavaka
jaṃghāvihāraṃ	physical exercise	m. acc. sg. of <i>jaṃghāvihāra</i> for dat. meaning.
anucaṃkamamāno = anu + caṃkama + māna	walking back and forth	pr. p., m. nom. sg. of <i>anucaṃkamamāna</i>
anuvicaramāno = anu + vi + √car + a + māna	moving about	pr. p., m. nom. sg. of <i>anuvicaramāna</i>
addasa = a + √drś (das) + a	saw	pst. 3 rd sg.
Bhagavantam	Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
nisinnaṃ = ni + √sad + ta	has sat down	pp., m. acc. sg. of <i>nisinna</i>
disvā = √drś (dis) + tvā	having seen	absol.
yena Bhagavā tenupasaṃkami = yena + Bhagavā + tena + upasaṃkami (= upa + saṃ + √kram (kam) + i)	approached the Blessed One	Idiomatic expression in which the object of approach is encircled by <i>yena</i> and <i>tena</i> ; <i>upasaṃkami</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>upasaṃkamati</i>
upasaṃkamitvā	having approached	absol.
abhivādetvā = abhi + √vad + e + tvā	having worshipped	caus. absol.
ekamantaṃ = ekaṃ + antaṃ	to one side	adv., m. acc. sg. of <i>ekamanta</i> for loc. meaning.
nisīdi = ni + √sad + i	sat down	pst. 3 rd sg., pres. 3 rd sg. is <i>nisīdati</i>
nisinno = ni + √sad + ta	the one who has sat down	pp., m. nom. sg. of <i>nisinna</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this (to)	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
kacci	how	incl., used for making an inquiry.
bhante	venerable sir	m. voc. sg., contracted form of <i>bhavanta</i> .

sukhaṃ	with ease	adv., m. acc. sg. of <i>sukha</i>
asayitthāti = asayittha (= a + √śī (saya) + i + ttha) + iti	slept	pst. 3 rd sg., pres. 3 rd sg. is <i>seti</i> or <i>sayati</i>
evaṃ	yes	indcl., adv.
kumāra	prince	m. voc. sg.
asayitthaṃ	(I) slept	pst. 1 st sg., pres. 3 rd sg. is <i>seti</i>
ye	those who	rel. pro., m. nom. pl. of <i>ya</i>
ca		conj. p.
pana		indcl.
loke	world	m. loc. sg. of <i>loka</i>
senti = √śī + a + nti	sleep	pres. 3 rd pl., pres. 3 rd sg. is <i>seti</i>
ahaṃ	I (am)	p. pro., nom. sg. of <i>amha</i>
tesaṃ	of them	dem. pro., m. gen. pl. of <i>ta</i>
aññataroti = aññataro + iti	one	pro., m. nom. sg. of <i>aññatara</i>
sītā	cold	adj., f. nom. sg. of <i>sīta</i>
hemantikā = hima + anta + ika	winter season	adj., der., f. nom. sg. of <i>hemantika</i>
ratti	night	f. nom. sg. of <i>ratti</i>
antaraṭṭhako = antara + aṭṭhako	interim period of eight days	adj., m. nom. sg. of <i>antaraṭṭhaka</i>
himaṇṇasamayo = hima + pāta + samayo	time of snowfalling	cpd., m. nom. sg. of <i>himaṇṇasamaya</i>
kharā	rough	adj., f. nom. sg. of <i>khara</i>
gokaṇṭakahatā = go + kaṇṭaka + hata (= √han + ta)	damaged by ox hoofs	pp., f. nom. sg. of <i>gokaṇṭakahata</i>
bhūmi	ground	f. nom. sg. of <i>bhūmi</i>
tanuko	thin	adj., m. nom. sg. of <i>tanuka</i>
paṇṇasantharo = paṇṇa + santharo	spread made of leaves	cpd. m. nom. sg. of <i>paṇṇasanthara</i>
viralāni	scanty	adj., n. nom. pl. of <i>viralā</i>
rukkhassa	tree	m. gen. sg. of <i>rukkha</i>

pattāni	leaf	n. nom. pl. of <i>patta</i>
sītāni	cold	adj., n. nom. pl. of <i>sīta</i>
kāsāyāni	brown red	adj., n. nom. pl. of <i>kāsāya</i>
vatthāni	cloth	n. nom. pl. of <i>vattha</i>
sīto	cold	adj., m. nom. sg. of <i>sīta</i>
ca	and	conj. p.
verambavāto = veramba + vāto	the wind blowing from four directions	cpd., m. nom. sg. of <i>verambavāta</i>
vāti = √vā + ti	blows	pres. 3 rd sg.
atha ca pana	nevertheless	indcl.
evamāha = evaṃ + āha (= a + √ah + a)	said thus	<i>āha</i> : pst. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Paṭhamabodhi is an expression used in the Pāli commentaries to denote the early part of the Buddha's life. It covers a period of twenty years after the enlightenment in which the Buddha and his disciples are wandering from one place to another for meeting people and preaching to them the new doctrine. During the other twenty-five years, known as *Pacchimabodhi*, the Buddha lives a settled life (*nibaddhavāsa*) in monasteries like Jetavana and Pubbārāma in Sāvatthi. The sutta quoted above refers to the early period. The Buddha has no permanent abode at that time. Sometimes he sleeps under a tree even during the ice-cold winter.

FOR MEMORIZATION

*jaṃghāvihāraṃ anucaṃkamamāno anuvicaramāno, ekamantaṃ nisīdi, ahaṃ
tesaṃ aññataro.*

TEXT 8

ABHIKKANTAM ABHIKKANTAM

Suddhassa ve sadā phaggu	suddhassuposatho sadā
suddhassa sucikammassa	sadā sampajjate vataṃ
idheva sināhi brāhmaṇa	sabbabhūtesu karohi khemataṃ
sace musā na bhaṇasi	sace pāṇaṃ na hiṃsasi
sace adinnaṃ nādiyasi	saddahāno amaccharī
kiṃ kāhasi Gayam gantvā	udapānopi te Gayā.

Evam vutte Sundarikabhāradvājo brāhmaṇo Bhagavantam etadavoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evamevaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghañca. Labheyyāhaṃ bho Gotamassa santike pabbajjaṃ, labheyyaṃ upasampadanti. Alatta kho Sundarikabhāradvājo brāhmaṇo Bhagavato santike pabbajjaṃ, alatta upasampadaṃ.

Vatthūpamasutta,
Majjhimanikāya, I. p. 39

ANALYSIS

suddhassa = √śudh + ta	the one purified	pp., m. dat. sg. of <i>suddha</i>
ve	indeed	indcl.
sadā	always	indcl., adv.
phaggu	fasting period	m. nom. sg. of <i>phaggu</i>
uposatho	observance day	m. nom. sg. of <i>uposatha</i>
sucikammassa = suci + kammassa	the one who has clean actions	cpd., adj., m. dat. sg. of <i>sucikamma</i>
sampajjate = saṃ + √pad + ya + te	is accomplished	pass. pres. 3 rd sg.
vataṃ	vow	n. nom. sg. of <i>vata</i>
idheva = idha + eva	right here	<i>idha</i> : here, indcl., adv.; <i>eva</i> : emph. p.

sināhi = $\sqrt{\text{snā}}$ (sinā) + hi	take bath	imper. 2 nd sg.
brāhmaṇa	brahmin	m. voc. sg. of <i>brāhmaṇa</i>
sabbabhūtesu = sabba + $\sqrt{\text{bhū}}$ + tesu	all beings	pp., n. loc. pl. of <i>sabbabhūta</i>
karohi = $\sqrt{\text{kṛ}}$ (kar) + o + hi	do	imper. 2 nd sg.
khemataṃ = khema + taṃ	good	der., f. acc. sg. of <i>khematā</i>
sace	if	cond. p.
musā	lie	f. acc. pl. of <i>musā</i>
na	do not	indcl., neg. p.
bhaṇasi = $\sqrt{\text{bhaṇ}}$ + a + si	tell	pres. 2 nd sg., pres. 3 rd sg. is <i>bhaṇati</i>
pāṇaṃ	living being	m. acc. sg. of <i>pāṇa</i>
hiṃsasi = $\sqrt{\text{hiṃs}}$ + a + si	hurt	pres. 2 nd sg., pres. 3 rd sg. is <i>hiṃsati</i>
adinnaṃ = a + $\sqrt{\text{dā}}$ + ta	what is not given	pp., n. acc. sg. of <i>adinna</i>
nādiyasi = na + ādiyasi (= ā + $\sqrt{\text{dā}}$ + īya + si)	is not taken	pass. pres. 2 nd sg., pres. 3 rd sg. is <i>ādiyati</i>
saddahāno = saṃ (Skt. <i>śrat</i>) + $\sqrt{\text{dhā}}$ (daha) + āna	believing in	pr. p., m. nom. sg. of <i>saddahāna</i>
amaccharī	the one who is not miserly	m. nom. sg. of <i>amaccharī</i>
kiṃ	what	interr. pro., n. acc. sg. of <i>ka</i>
kāhasi = $\sqrt{\text{kṛ}}$ (kar) + ssasi => kassasi => kāsasi => kāhasi	will (you) do	fut. 2 nd sg., pres. 3 rd sg. is <i>karoti</i>
Gayāṃ	name of a sacred place	f. acc. sg. of <i>Gayā</i>
gantvā = $\sqrt{\text{gam}}$ + tvā	having gone	absol.
udapānopi = uda + pāno + api	the well of drinking water, too	m. nom. sg. of <i>udapāna</i> ; <i>api</i> : indcl.
te	for you	p. pro., dat. sg. of <i>tumha</i>
evaṃ	thus	indcl., adv.
vutte = $\sqrt{\text{vac}}$ + ta	(when it was) said	pp., n. loc. sg. of <i>vutta</i>

Sundarikabhāradvājo	name of a person	m. nom. sg. of Sundarikabhāradvāja
Bhagavantam	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this to	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg., √vac needs two objects to complete the sense.
abhikkantaṃ = abhi + √kam + ta	excellent	pp., n. nom. sg. of <i>abhikkanta</i> , repetition is for emphasis.
bho	master	m. voc. sg. of <i>bhavanta</i>
Gotama	clan name of the Buddha	m. voc. sg. of Gotama, this is the way the brahmins address the Buddha.
seyyathāpi	just as	indcl., used to indicate a simile.
nikkujjitaṃ = ni + kubja + i + ta	what is turned upside down	pp., n. acc. sg. of <i>nikkujjita</i>
vā	or	disj. p.
ukkujjeyya = u(t) + kubja + eyya	should turn up	opt. 3 rd sg., in conjunction with the indcl. <i>seyyathāpi</i> or <i>seyyathāpi</i> <i>nāma</i> opt. is used.
paṭicchannaṃ = paṭi + √chad + ta	what is covered	pp., n. acc. sg. of <i>paṭicchanna</i>
vivareyya = vi + √vṛ (var) + eyya	should open up	opt. 3 rd sg.
mūḷhassa = √muh + ta	the one who is confused	pp., m. dat. sg. of <i>mūḷha</i>
maggam	the right way	m. acc. sg. of <i>magga</i>
ācikkheyya = ā + √khyā + eyya	should tell	intens. opt. 3 rd sg.
andhakāre	darkness	m. loc. sg. of <i>andhakāra</i>
telapajjotam	oil lamp	m. acc. sg. of <i>telapajjota</i>
dhāreyya = √dhr̥ (dhar) e + eyya	should hold	caus. opt. 3 rd sg.
cakkhumanto	those who have eyes	adj., m. nom. pl. of <i>cakkhumantu</i>
rūpāni	visual object	n. acc. pl. of <i>rūpa</i>

dakkhintīti = [√drś + śya (= ssa) + nti => drakṣanti => dakkhanti = dakkhinti] + iti	will see	fut. 3 rd pl.
evamevaṃ = evaṃ + evaṃ	just so	indcl.
anekapariyāyena = an + eka + pariyāya (= pari + √i)	various ways	m. instr. sg. of <i>anekapariyāya</i>
dhammo	teaching	m. nom. sg. of <i>dhamma</i>
pakāsito = pa + √kāś + i + ta	explained	pp., m. nom. sg. of <i>pakāsita</i>
esāhaṃ = eso + ahaṃ	this I	<i>eso</i> : dem. pro., m. nom. sg. of <i>eta</i>
bhavantam	master	m. acc. sg. of <i>bhavanta</i>
saraṇam	refuge	n. acc. sg. of <i>saraṇa</i> for dat. meaning.
gacchāmi = gaccha + mi	go	pres. 1 st sg., pres. 3 rd sg. is <i>gacchati</i>
ca		conj. p.
bhikkhusaṃgham	the community of monks	m. acc. sg. of <i>bhikkhusaṃgha</i>
labheyyāhaṃ = [labheyyam (= √labh + eyyam)] + ahaṃ	may I receive	opt. 1 st sg.
santike	near (implying under)	adj., n. loc. sg. of <i>santika</i>
pabbajjam = pa + √vraj (vaj) + yā	renunciation	f. acc. sg. of <i>pabbajjā</i>
upasampadanti = [upasampadam (= upa + sam + √pad + am)] + iti	ordination	f. acc. sg. of <i>upasampadā</i>
alattha = a + √labh + ttha	received	pst. 3 rd sg., pres. 3 rd sg. is <i>labhati</i>
kho		indcl.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Pabbajjā and *Upasampadā* are two important ceremonies in the community of Buddhist monks and nuns. *Pabbajjā* means renunciation of family life made by a lay person at his will. It is based on faith in the Buddha. We find the following statement to that effect in the suttas: *Saddhā agārasmā anagāriyaṃ pabbajati* (He proceeds from home life to homeless life on faith). No formalities are involved here in the beginning of the Buddha's ministry. Subsequently it becomes a formal act based upon rules and regulations laid down in the *vinaya*. For the one who is going to renounce lay life must have a teacher and preceptor for the ceremony. He is made a novice (*sāmaṇera*) by a formal act in which he is asked to take refuge and then ten precepts are administered for him. *Upasampadā* means admission to the community as a full member. It is simple in the beginning, but later it too becomes a formal act in which admission is granted to a novice by a legal body of ordained monks. One motion and three legal pronouncements are made in the assembly by a competent monk in this act. After *upasampadā* the ordaine is called *bhikkhu* or *bhikkhunī*.

The prose passage up to *labheyyāhaṃ* in the text indicates a stock phrase used commonly in the suttas by the lay people when they are pleased with the discourse delivered by the Buddha. In the case of monks, their appreciation of the Buddha's sermon has been reported with the following words: *Idamavoca Bhagavā, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī* (The Blessed One said this, those monks who were pleased rejoiced over the discourse of the Buddha).

FOR MEMORIZATION

abhikkantaṃ abhikkantaṃ, andhakāre telapajjotaṃ dhāreyya, alattha pabbajjaṃ alattha upasampadaṃ.

TEXT 9

ĀḶAVAKO YAKKHO

Evam me sutam, ekam samayam Bhagavā Āḷaviyam viharati Āḷavakassa yakkhassa bhavane. Atha kho Āḷavako yakkho yena Bhagavā tenupasaṃkami, upasaṃkamitvā Bhagavantam etadavoca: ‘Nikkhama, samaṇāti.’ ‘Sādhāvusoti’ Bhagavā nikkhami. ‘Pavisa, samaṇāti.’ ‘Sādhāvusoti’ Bhagavā pāvisi. Dutiyampi... Tatiyampi... Catutthampi kho Āḷavako yakkho Bhagavantam etadavoca: ‘Nikkhama, samaṇāti.’ ‘Na khvāham tam āvuso nikkhamissāmi, yam te karaṇīyam tam karohīti.’ ‘Pañham tam samaṇa pucchissāmi, sace me na vyākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāra-Gaṃgāyam khipissāmīti.’ ‘Na khvāham tam āvuso passāmi sadevake loke... yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya, pādesu vā gahetvā pāra-Gaṃgāyam khipeyya. Apica tvaṃ āvuso puccha yadākaṃkhasīti.’ Atha kho Āḷavako yakkho Bhagavantam gāthāya ajjhabhāsi:

Katham su tarati ogham	katham su tarati aṇṇavam
katham su dukkham acceti	katham su parisujjhati.
Saddhāya tarati ogham	appamādena aṇṇavam
viriyena dukkham acceti	paññāya parisujjhati.

*Āḷavakasutta, Uragavagga
Suttanipāta, pp. 31-32*

ANALYSIS

evam	thus	incl., adv.
me	by me	p. pro., inst. sg. of <i>amha</i>
sutam = √śru (su) + ta	heard	pp., n. nom. sg. of <i>suta</i>
ekam	one	pro., m. acc. sg. of <i>eka</i> , used in loc. sense.
samayam	time	m. acc. sg. of <i>samaya</i> , used in loc. sense.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
Āḷaviyam	name of a city	f. loc. sg. of <i>Āḷavi</i>

viharati = vi + √hr̥ (har) + a + ti	abides	pres. 3 rd sg., as <i>ekaṃ samayaṃ</i> refers to the pst., it should be translated in pst. sense.
Āḷavakassa	a name	m. gen. sg. of Āḷavaka
yakkhassa	the wicked	adj., m. gen. sg. of <i>yakkha</i>
bhavane	mansion	n. loc. sg. of <i>bhavana</i>
atha kho	then	indcl.
yena Bhagavā tena	towards the Blessed One	the object of approach is encircled by <i>yena</i> and <i>tena</i> . If there are more than one object <i>yena</i> is repeated.
upasaṃkami = upa + saṃ + √kram (kam) + i	approached	pst. 3 rd sg., pres. 3 rd sg. is <i>upasaṃkamati</i>
upasaṃkamitvā	having approached	absol.
Bhagavantam	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
nikkhama = ni(s) + √kram (kam) + a	get out	imper. 2 nd sg.
samaṇāti = samaṇa + iti	recluse	m. voc. sg. of <i>samaṇa</i> ; <i>iti</i> : indcl.
sādhāvusoti = sādhū + āvuso + iti	saying very good, friend	<i>sādhū</i> : adv.; <i>āvuso</i> : m. voc. sg. of <i>āyasmantu</i> ; <i>iti</i> : connecting link of two clauses.
nikkhami = ni (s) + √kram̐ (kam) + i	went out	pst. 3 rd sg., pres. 3 rd sg. is <i>nikkhamati</i>
pavisa = pa + √viś + a	enter	imper. 2 nd sg.
dutiyaṃpi = dutiyaṃ + api	for the second time too	<i>dutiyaṃ</i> : adv., acc. sg. of <i>dutiya</i> ; <i>api</i> : indcl.
tatiyaṃpi = tatiyaṃ + api	for the third time too	<i>tatiyaṃ</i> : adv., acc. sg. of <i>tatiya</i> ; <i>api</i> : indcl.
catutthampi = catutthaṃ + api	for the fourth time too	<i>catutthaṃ</i> : adv., acc. sg. of <i>catuttha</i> ; <i>api</i> : indcl.

nakhvāhaṃ taṃ āvuso = na + kho + ahaṃ + taṃ + āvuso	not I friend	na: neg. p.; kho: indcl.; ahaṃ: p. pro., m. nom. sg. of <i>amha</i> ; taṃ: indcl.; āvuso: m. voc. sg. of āyasmantu
nikkhamissāmi	shall go out	fut. 1 st sg., pres. 3 rd sg. is <i>nikkhamati</i>
yaṃ	whatever	rel. pro., n. nom. sg. of <i>ya</i>
te	by you	p. pro., gen. sg. of <i>tumha</i> , used in instr. sense.
karaṇīyaṃ (hoti) = √kṛ (kar) + anīya	(is) to be done	fut. pp., n. nom. sg. of <i>karaṇīya</i>
taṃ	that	dem. pro., n. acc. sg. of <i>ta</i>
karohīti = karohi (= √kṛ (kar) + o + hi) + iti	do	imper. 2 nd sg.
pañhaṃ	question	m. acc. sg. of <i>pañha</i>
taṃ	you	p. pro., acc. sg. of <i>tumha</i>
samaṇa	recluse	m. voc. sg. of <i>samaṇa</i>
pucchissāmi = √prach or + √pṛch + ya + i + ssāmi	I shall ask	fut. 1 st sg., the root needs two objects to complete the sense. pres. 3 rd sg. is <i>pucchatī</i>
sace	if	indcl., indicating a condition.
me	to me	p. pro., dat. sg. of <i>amha</i>
na	not	neg. p.
vyākariṣṣasi = vi + ā + √kṛ (kar) + i + ssasi	you will explain	fut. 2 nd sg., pres. 3 rd sg. is <i>vyākaroṭi</i>
cittaṃ	mind	n. acc. sg. of <i>citta</i>
vā	or	disj. p.
te	your	p. pro., gen. sg. of <i>tumha</i>
kipissāmi = √kṣpi + i + ssāmi	I shall upset	fut. 1 st sg., pres. 3 rd sg. is <i>kipatī</i>
hadayaṃ	heart	n. acc. sg. of <i>hadaya</i>
phālessāmi = √phal + e + ssāmi	I shall make (it) split	caus. fut. 1 st sg., pres. 3 rd sg. is <i>phāleti</i>

pādesu	foot	loc. pl. of <i>pāda</i> used in acc. sense.
gahetvā = √grah or gr̥h (gah) + e + tvā	having taken (by feet)	absol.
pāraGaṃgāyaṃ	other side of (the river) Gaṃgā	f. loc. sg. of <i>pāraGaṃgā</i>
kipissāmīti (= kipissāmi + iti)	I shall throw (you)	<i>kipissāmi</i> : fut. 1 st sg., pres. 3 rd sg. is <i>kipati</i>
nakhvāhaṃ (= na + kho + ahaṃ)	not I	<i>na</i> : neg. p., <i>kho</i> : indcl., <i>ahaṃ</i> : p. pro., nom. sg. of <i>amha</i>
taṃ	that (person)	dem. pro., m. acc. sg. of <i>ta</i>
āvuso	friend	m. voc. sg. of <i>āyasmantu</i>
passāmi = passa + mi	see	pres. 1 st sg., pres. 3 rd sg. is <i>passati</i>
sadevake = sa + deva + ka	with god	adj., m. loc. sg. of <i>sadevaka</i>
loke	the world	m. loc. sg. of <i>loka</i>
yo	who	rel. pro., m. nom. sg. of <i>ya</i>
me	my	p. pro., gen. sg. of <i>amha</i>
apica	nevertheless	indcl.
tvam	you	p. pro., nom. 2 nd sg. of <i>tumha</i>
puccha	ask	imper. 2 nd sg.
yadākaṃkhasīti = yaṃ + ākaṃkhasi (= ā + √kāṃkṣ + ya + si) + iti	whatever you expect	<i>yaṃ</i> : rel. pro., n. acc. sg. of <i>ya</i> ; <i>ākaṃkhasi</i> : pres. 2 nd sg., pres. 3 rd sg. is <i>ākaṃkhati</i>
atha kho	then	indcl.
Āḷavako yakkho	Āḷavaka, the wicked	m. nom. sg. of <i>Āḷavaka yakkha</i>
Bhagavantam	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
gāthāya	verse	f. instr. sg. of <i>gāthā</i>
ajjhabhāsi = adhi + a + √bhāṣ + i	said	pst. 3 rd sg., pres. 3 rd sg. is <i>adhibhāseti</i>
kathaṃ	how	indcl., adv., interr. p.
su		indcl.
tarati = √tr̥ (tar) + a + ti	crosses	pres. 3 rd sg.

oghaṃ	flood	m. acc. sg. of <i>ogha</i>
aṇṇavaṃ	ocean	m. acc. sg. of <i>aṇṇava</i>
dukkhaṃ	suffering	m. acc. sg. of <i>dukkha</i>
acceti = ati + eti	surpasses	pres. 3 rd sg.
parisujjhati = pari + √śudh + ya + ti	(one) is purified	pass. pres. 3 rd sg.
saddhāya	faith	f. instr. sg. of <i>saddhā</i>
appamādena	watchfulness	m. instr. sg. of <i>appamāda</i>
viriyena	effort	m. instr. sg. of <i>virīya</i>
paññāya	wisdom	f. instr. sg. of <i>paññā</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

The word *yakkha* seems to have been used in Buddhism for three meanings: one is non-human being (*amanussa*), the second is one who deserves respect and honour, and the third conveys the meaning of tribal community member. In the first sense *yakkha* is a cruel being making changes in his appearance swiftly. He is born into a miserable life because of the bad kamma done in the previous existences. According to the popular religious and cultural beliefs the people are sometimes being confused and possessed by the *yakkhas*. They live in forest areas and cemeteries and come under the authority of Vessavaṇa, one of the guardian deities of the world, or Kuvera, the god of wealth, who reigns in the kingdom of Ālakamandā as explained in the *Āṭānāṭiya-sutta* of the Dīghanikāya. In the second sense *Sakka*, the king of the gods, is introduced in the *Cūḷasaccaka-sutta* of the Majjhimanikāya by the word *Vajirapāṇiyakkho*. It is perhaps in the third sense that the word Āḷavako *yakkho* is used here in this sutta denoting a very wicked tribal head.

FOR MEMORIZATION

*pādesu gahetvā, yena Bhagavā tenupasaṃkami, pañhaṃ taṃ pucchāmi,
puccha yadākaṃkhasi.*

TEXT 10

SĀKIYĀ NĀMA JĀTIYĀ

Agamā Rājagahaṃ Buddho
piṇḍāya abhihāresi

Taṃ addasā Bimbisāro
disvā lakkhaṇasampannaṃ

Imaṃ bhonto nisāmetha
caraṇena ceva sampanno

Okkhittacakkhu satimā
rājadūtā vidhāvantu

Te pesitā rājadūtā
kuhiṃ gamissati bhikkhu

Sapadānaṃ caramāno
khippaṃ pattaṃ apūresi

Sa piṇḍacāraṃ caritvā
Paṇḍavaṃ abhihāresi

Disvāna vāsūpagataṃ
eko ca dūto āgantvā

Esabhikkhu mahārāja
Nisinno vyagghusabhova

Sutvāna dūtavacanāṃ
taramānarūpo niyyāsi

Sa yānabhūmiṃ yāyitvā
pattiko upasaṃkamma

Nisajja rājā sammodi
kathaṃ so vītisāretvā

Yuvā ca daharocāsi
vaṇṇārohena sampanno

Magadhānaṃ giribbajaṃ
ākiṇṇavaralakkhaṇo.

pāsādasmiṃ patiṭṭhito
imaṃ atthaṃ abhāsatha.

abhirūpo brahā suci
yugamattañca pekkhati.

nāyaṃ nīcakulāmiva
kuhiṃ bhikkhu gamissati.

piṭṭhito anubandhisuṃ
kattha vāso bhavissati.

guttadvāro susaṃvuto
sampajāno patissato.

nikkhamma nagarā muni
ettha vāso bhavissati.

tato dūtā upāvisuṃ
rājino paṭivedayi.

Paṇḍavassa puratthato
sīhova girigabbhare.

bhaddayānena khattiyo
yena Paṇḍavapabbato.

yānā oruyha khattiyo
āsajja naṃ upāvisi.

kathaṃ sārāṇiyaṃ tato
imamatthaṃ abhāsatha.

paṭhamuppattiko susu
jātimā viya khattiyo.

Sobhayanto anīkaggaṃ
dadāmi bhoge bhuñjassu

nāgasamṅghapurakkhato
jātiñcakkhāhi pucchito.

Ujūṃ janapado rāja
dhanaviriyena sampanno

Himavantassa passato
Kosalesu nikitino.

Ādiccā nāma gottena
tamhā kulā pabbajitomhi rāja

Sākiyā nāma jātiyā
na kāme abhipatthayaṃ.

Pabbajjāsutta, Mahāvagga, Suttanipāta, pp. 72-74

ANALYSIS

Buddho agamā Rājagahaṃ Magadhānaṃ giribbajaṃ

Buddho	the Buddha	m. nom. sg. of <i>Buddha</i>
agamā = a + √gam + ā	went	pst. 3 rd sg., pres. 3 rd sg. is <i>gacchati</i>
Rājagahaṃ	to Rājagaha	n. acc. sg. of Rājagaha
Magadhānaṃ giribbajaṃ = giri + vajaṃ	the mountain enclosure of Magadha	gen. pl. of Magadha; <i>giribbajaṃ</i> : m. acc. sg. of <i>giribbaja</i>

ākiṇṇavaralakkaṇo piṇḍāya abhihāresi

ākiṇṇavaralakkaṇo = ākiṇṇa (=ā + √kir + ta) + varalakkaṇo	the one who is with great marks	cpd., pp. m. nom. sg. of <i>ākiṇṇavaralakkaṇa</i>
piṇḍāya	for alms collection	m. dat. sg. of <i>piṇḍa</i>
abhihāresi = abhi + √hṛ (har) + e + s + i	set out	caus. pst. 3 rd sg.

Bimbisāro pāsādasmiṃ patiṭṭhito taṃ addasā

Bimbisāro	Bimbisāra	m. nom. sg. of Bimbisāra
pāsādasmiṃ	in the palace	m. loc. sg. of <i>pāsāda</i>
patiṭṭhito = pati + √sthā (thā) + i + ta	stayed	pp., m. nom. sg. of <i>patiṭṭhita</i>
taṃ	him	dem. pro., m. acc. sg. of <i>ta</i>
addasā = a + √dṛś (das) + ā	saw	pst. 3 rd sg.

lakkhaṇasampannaṃ disvā imaṃ atthaṃ abhāsatha

lakkhaṇasampannaṃ disvā (= √dṛś (dis) + tvā)	having seen the one with marks	pp., m. acc. sg. of <i>lakkhaṇasampanna</i> ; <i>disvā</i> : absol.
imamatthaṃ = imaṃ + atthaṃ	this idea	sandhi, <i>imaṃ</i> : dem. pro., m. acc. sg. of <i>ima</i> ; <i>atthaṃ</i> : m. acc. sg. of <i>attha</i>
abhāsatha = a + √bhāṣ + a + tha	said	pst. 3 rd sg., pres. 3 rd sg. is <i>bhāsati</i>

Bhonto imaṃ nisāmetha abhirūpo brahā suci

bhonto	dear one	m. voc. pl. of <i>bhavanta</i>
imaṃ	this	dem. pro., n. acc. sg. of <i>ima</i>
nisāmetha = ni + √śam + e + tha	listen to	pres. 2 nd pl., pres. 3 rd sg. is <i>nisāmeti</i>
abhirūpo = abhi + rūpo	(this one is) extremely beautiful	adj., m. nom. sg. of <i>abhirūpa</i>
brahā	well-built	adj., m. nom. sg. of <i>brahanta</i>
suci	clean	adj.

caraṇena ceva sampanno yugamattaṇca pekkhati

caraṇena ceva (= ca + eva)	with good behaviour indeed	n. instr. sg. of <i>caraṇa</i> ; <i>ceva</i> : incl.
sampanno = saṃ + √pad + ta	endowed	pp., m. nom. sg. of <i>sampanna</i>
yugamattaṇca = yuga + mattaṃ + ca	just the distance of a yoke	n. acc. sg. of <i>yugamatta</i>
pekkhati = pa + √īkṣ + ya + ti	looks at	pres. 3 rd sg.

Okkhittacakkhu satimā nāyaṃ nīcakulāmiva

okkhittacakkhu = okkhitta (= o + √kṣip + ta) + cakkhu	with downcast eyes	cpd., m. nom. sg. of <i>okkhittacakkhu</i> , <i>okkhitta</i> : pp.
satimā	the one with mindfulness	adj., m. nom. sg. of <i>satimantu</i>
nāyaṃ = na + ayaṃ	this one is not	<i>na</i> : neg. p.; <i>ayaṃ</i> : dem. pro., m. nom. sg. of <i>ima</i>
nīcakulāmiva = nīcakulā + iva	like one from a low family	sandhi, n. abl. sg. of <i>nīcakula</i> ; <i>iva</i> : incl.

rājadūtā vidhāvantu kuhiṃ bhikkhu gamissati

rājadūtā	royal messenger	m. nom. pl. of <i>rājadūta</i>
vidhāvantu = vi + √dhāv + a + ntu	run fast (to know)	imper. 3 rd pl.
kuhiṃ	where	indcl., adv., interr. pro. of <i>ka</i>
bhikkhu	monk	m. nom. sg. of <i>bhikkhu</i>
gamissati = √gam + i + ssati	will go	fut. 3 rd sg., pres. 3 rd sg. is <i>gacchati</i>

Pesitā te rājadūtā piṭṭhito anubandhisuṃ

pesitā = pa + √iṣ + i + ta	sent out	pp., m. nom. pl. of <i>pesita</i>
te	those	dem. pro., m. nom. pl. of <i>ta</i>
rājadūtā = rāja + dūtā	royal messenger	cpd., m. nom. pl. of <i>rājadūta</i>
piṭṭhito	from behind	f. abl. sg. of <i>piṭṭhi</i>
anubandhisuṃ = anu + √bandh + i + s + uṃ	chased (to know)	pst. 3 rd pl., pres. 3 rd sg. is <i>anubandhati</i>

kuhiṃ bhikkhu gamissati kattha vāso bhavissati

kuhiṃ	where	indcl., adv., interr. pro. of <i>ka</i>
bhikkhu	monk	m. nom. sg. of <i>bhikkhu</i>
gamissati = √gam + i + ssati	will go	fut. 3 rd sg.
kattha	where	indcl., adv., interr. pro. of <i>ka</i>
vāso bhavissati (= √bhū + a + i + ssati)	will (he) reside	<i>vāso</i> : m. nom. sg. of <i>vāsa</i> ; <i>bhavissati</i> : fut. 3 rd sg., pres. 3 rd sg. is <i>bhavati</i>

Guttadvāro susaṃvuto sampajāno patissato

guttadvāro = gutta (= √gup + ta) + dvāro	being with closed faculties	cpd., m. nom. sg. of <i>guttadvāra</i> , <i>gutta</i> : pp.
susaṃvuto = su + saṃ + √vr̥ + ta	well-restrained	pp., m. nom. sg. of <i>susaṃvuta</i>
sampajāno (= saṃ + pa + √jān + no) patissato (= pati + sato)	being with awareness and mindfulness	<i>sampajāno</i> : adj., m. nom. sg. of <i>sampajāna</i> ; <i>patissato</i> : sandhi, adj., m. nom. sg. of <i>patissata</i>

sapadānaṃ caramāno khippaṃ pattaṃ apūresi

sapadānaṃ caramāno (= √ car + a + māna)	going on uninterrupted alms collection	<i>sapadānaṃ</i> : adv.; <i>caramāno</i> : pr. p., m. nom. sg. of <i>caramāna</i>
khippaṃ	soon	adv.
pattaṃ	the bowl	n. acc. sg. of <i>patta</i>
apūresi = a + √ pūr + e + s + i	filled	caus. pst. 3 rd sg.

Samuṇi piṇḍacāraṃ caritvā nagarā nikkhamma

sa (= so) muni	that sage	sandhi
piṇḍacāraṃ = piṇḍa + cāra	(for) alms round	cpd., m. acc. sg. of <i>piṇḍacāra</i>
caritvā	having walked	absol.
nagarā nikkhamma [= ni(s) + √ kram (kam) + ya]	having gone out of the city	n. abl. sg. of <i>nagara</i> ; <i>nikkhamma</i> : absol.

Paṇḍavaṃ abhihāresi ettha vāso bhavissati

Paṇḍavaṃ abhihāresi (= abhi + √ hr̥ (har) + e + s + i)	proceeded to Paṇḍava (one of the five mountains of Rājagaha)	m. acc. sg. of Paṇḍava, caus. pst. 3 rd sg.
ettha	here	indcl., adv.
vāso	(my) stay	m. nom. sg. of <i>vāsa</i>
bhavissati	there will be	fut. 3 rd sg.

Dūtā vāsūpagataṃ disvāna tato upāvisuṃ

dūtā	messenger	m. nom. pl. of <i>dūta</i>
vāsūpagataṃ [= vāsa + upa + gataṃ] disvāna [= √ dṛś (dis) + tvāna]	having seen the one resided	sandhi, <i>vāsūpagataṃ</i> : pp., m. acc. sg. of <i>vāsūpagata</i> ; <i>disvāna</i> : absol.
tato	from there	indcl., adv.
upāvisuṃ = upa + ā + √ viś + uṃ	approached	pst. 3 rd pl., pres. 3 rd sg. is <i>upavisati</i>

eko ca dūto āgantvā rājino paṭivedayi

eko	one	pro., m. nom. sg. of <i>eka</i>
dūto	messenger	m. nom. sg. of <i>dūta</i>
āgantvā = ā + √gam + tvā	having come	absol.
rājino paṭivedayi (= paṭi + √vid + aya + i)	informed the king	<i>rājino</i> : m. dat. sg. of <i>rāja</i> ; <i>paṭivedayi</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>paṭivedeti</i>

Mahārāja, esabhikkhu Paṇḍavassa puratthato

mahārāja	great king	m. voc. sg. of <i>mahārāja</i>
esa (= eso) bhikkhu	this monk	sandhi, m. nom. sg. of <i>bhikkhu</i>
Paṇḍavassa	of Paṇḍava	m. gen. sg. of <i>Paṇḍava</i>
puratthato	in front	adv., m. abl. sg. of <i>purattha</i>

vyagghusabhova girigabbhare sīhova nisinno

vyagghusabhova = vyaggha + usabho + iva	like a great tiger	sandhi
girigabbhare	in the mountain glen	m. loc. sg. of <i>girigabbhara</i>
sīhova = sīho + iva	like a lion	sandhi
nisinno = ni + √sad + ta	has sat down	pp., m. nom. sg. of <i>nisinna</i>

Khattiyo dūtavacanam sutvāna bhaddayānena

khattiyo	the ruler	m. nom. sg. of <i>khattiya</i>
dūtavacanam = dūta + vacanam	the word of the messenger	cpd., n. acc. sg. of <i>dūtavacana</i>
sutvāna = √śru (su) + tvāna	having heard	absol.
bhaddayānena = bhadda + yānena	in a beautiful carriage	cpd., n. instr. sg. of <i>bhaddayāna</i>

taramānarūpo niyyāsi yena Paṇḍavapabbato

taramānarūpo = taramāna (= tara + māna) + rūpo	as if being quick	cpd., pr. p., m. nom. sg. of <i>taramānarūpa</i>
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niyyāsi = ni + √yā + s + i	set out	pst. 3 rd sg., pres. 3 rd sg. is <i>niyyāti</i>
yena Paṇḍavapabbato	where the mountain Paṇḍava was	<i>yena</i> : rel. pro., m. instr. sg. of <i>ya</i> , it is always coupled with <i>tena</i> ; <i>tena</i> : dem. pro. of <i>ta</i>

Sakhattiyo yānabhūmiṃ yāyitvā yānā oruyha

sakhattiyo = so + khattiyo	that ruler	sandhi
yānabhūmiṃ = yāna + bhūmiṃ	the ground passable by a vehicle	cpd., f. acc. sg. of <i>yānabhūmi</i>
yāyitvā = √yā + ya + i + tvā	having travelled	absol.
yānā	from the carriage	n. abl. sg. of <i>yāna</i>
oruyha = o + √ruh + ya	having alighted	meta. absol.

pattiko naṃ upasaṃkamma āsajja upāvisi

pattiko	on foot	m. nom. sg. of <i>pattika</i>
naṃ upasaṃkamma (= upa + saṃ + √kram (kam) + ya)	having approached him	<i>naṃ</i> : dem. pro., m. acc. sg. of <i>ta</i> ; <i>upasaṃkamma</i> : absol.
āsajja (= ā + √sad + ya) upāvisi	sat down close	<i>āsajja</i> : absol; <i>upāvisi</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>upavisati</i>

So rājā nisajja sammodi tato sārāṇīyaṃ kathaṃ

so rājā	that king	<i>so</i> : dem. pro., m. nom. sg. of <i>ta</i> ; <i>rājā</i> : m. nom. sg. of <i>rāja</i>
nisajja = ni + √sad + ya	having sat down	absol.
sammodi = saṃ + √mud + a + i	exchanged greetings	pst. 3 rd sg., pres. 3 rd sg. is <i>sammodati</i>
tato	then	indcl., adv.
sārāṇīyaṃ = √smṛ (sar) + a + aṇīya	memorable	fut. pp., f. acc. sg. of <i>sārāṇīya</i>
kathaṃ	talk	f. acc. sg. of <i>kathā</i>

vītisāretvā imamatthaṃ abhāsatha

vītisāretvā = vi + ati + √sr̥ (sar) + e + tvā	having finished	caus. absol.
imamatthaṃ = imaṃ + atthaṃ	this fact	sandhi, <i>imaṃ</i> : dem. pro., m. acc. sg. of <i>ima</i> ; <i>attha</i> : m. acc. sg. of <i>attha</i>
abhāsatha = a + √bhāṣ + a + tha	spoke of	pst. 3 rd sg., pres. 3 rd sg. is <i>bhāsati</i>

Yuvā ca daharocāsi paṭhamuppattiko susu

yuvā	young	adj., m. nom. sg. of <i>yuva</i>
ca	and	conj. p.
daharo ca	tender in age	adj., m. nom. sg. of <i>dahara</i>
asi = √as + si	you are	pres. 2 nd sg., pres. 3 rd sg. is <i>atthi</i>
paṭhamuppattiko = paṭhama + uppattiko	the one in the first part of life	sandhi, adj., m. nom. sg. of <i>paṭhamuppattika</i>
susu	(and) a youth	adj., m. nom. sg. of <i>susu</i>

vaṇṇārohena sampanno khattiyo viya jātimā

vaṇṇārohena (= vaṇṇa + ārohena) sampanno (= saṃ + √pad + ta)	(you are) endowed with good complexion and well built body	<i>vaṇṇārohena</i> : sandhi; <i>sampanno</i> : pp., m. nom. sg. of <i>sampanna</i>
khattiyo viya	like a member of ruling class	<i>khattiyo</i> : m. nom. sg. of <i>khattiya</i> ; <i>viya</i> : indcl., used for comparison.
jātimā	(you are of) a noble birth	adj., m. nom. sg. of <i>jātimantu</i>

Sobhayanto anīkaggaṃ nāgasamghapurakkhato

sobhayanto (√śubh + aya + nta) anīkaggaṃ	(you are) beautifying the band of disciples (and)	pr. p., m. nom. sg. of <i>sobhayanta</i> ; m. acc. sg. of <i>anīkagga</i>
nāgasamghapurakkhato = nāga + samgha + purakkhato [= pura(s) + √kr̥ (ka) + ta]	being kept in front by the the sacred community	cpd., <i>purakkhato</i> : pp., m. nom. sg. of <i>purakkhata</i>

bhoge dadāmi bhuñjassu pucchito jātiñcakkhāhi

bhoge	wealth	n. acc. pl. of <i>bhoga</i>
dadāmi = √dā + mi	I give (you)	root redup., pres. 1 st sg., pres. 3 rd sg. is <i>dadāti</i>
bhuñjassu = √bhuñj + a + ssu	enjoy	imper. 2 nd sg.
pucchito = √prach or pṛch + ya + i + ta	being asked	pp., m. nom. sg. of <i>pucchita</i>
jātiñcakkhāhi = jātim + ca + akkhāhi (= ā + √khyā + hi)	and tell (me) the birth	sandhi, <i>jātim</i> : f. acc. sg. of <i>jāti</i> ; <i>ca</i> : conj. p.; <i>akkhāhi</i> : imper. 2 nd sg.

Rāja Himavantassa passato ujum janapado

rāja	your majesty	m. voc. sg. of <i>rāja</i>
Himavantassa passato	on one side of the Himālayas	Himavantassa: adj., m. gen. sg. of <i>Himavantu</i> ; <i>passato</i> : m. abl. sg. of <i>passa</i>
ujum janapado	there is a state right away	<i>ujum</i> : adv.; <i>janapado</i> : m. nom. sg. of <i>janapada</i>

dhanaviriyena sampanno Kosalesu niketino

dhanaviriyena sampanno (= saṃ + √pad + ta)	(that country is) rich and energetic	<i>dhanaviriya</i> : cpd., m. instr. sg. of <i>dhanaviriya</i> ; <i>sampanno</i> : pp., m. nom. sg. of <i>sampanna</i>
Kosalesu niketino	people are residents in the Kingdom of Kosala	Kosalesu: m. loc. pl. of Kosala; <i>niketino</i> : m. nom. pl. of <i>niketī</i>

Gottena ādiccā nāma jātiyā Sākiyā nāma

gottena	by clan	n. instr. sg. of <i>gotta</i>
ādiccā (aditi + ya) nāma	they are called ādiccā	<i>ādiccā</i> : der., m. nom. pl. of <i>ādicca</i> ; <i>nāma</i> : indcl.
jātiyā	by birth	f. instr. sg. of <i>jāti</i>
Sākiyā nāma	they are called Sākiyas	m. nom. pl. of Sākiya

rāja kāme na abhipatthayaṃ tamhā kulā pabbajitomhi

rāja	your majesty	m. voc. sg. of <i>rāja</i>
kāme na abhipatthayaṃ (= abhi + pa + √ arth + aya + nta)	desiring no sense pleasure	<i>kāme</i> : n. acc. pl. of <i>kāma</i> ; <i>na</i> : neg. p.; <i>abhipatthayaṃ</i> : pr. p., m. nom. sg. of <i>abhipatthayanta</i>
tamhā kulā	from that family	<i>tamhā</i> : dem. pro., n. abl. sg. of <i>ta</i> ; <i>kulā</i> : n. abl. sg. of <i>kula</i>
pabbajitomhi = pabbajito (= pa + √ vraj + i + ta) + amhi (= √ as + mi)	(I) have renounced	sandhi, <i>pabbajito</i> : pp., m. nom. sg. of <i>pabbajita</i> ; <i>amhi</i> : meta. pres. 1 st sg., pres. 3 rd sg. is <i>atthi</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Magadha was a kingdom of India in the sixth century BCE, where the Buddha was born. Its capital was known as Rājagaha which was fortified by five great mountains: Vebhāra, Vepulla, Paṇḍava, Isigili, and Gijjhakūṭa. That was the reason why it was called *giribbaja*. The ruler of this kingdom was Bimbisāra, an absolute monarch, who became a Buddhist at his first meeting with the Buddha and offered him the bamboo grove (*veḷuvana*) in Rājagaha. There were two trade routes starting from Magadha, one was towards north (*uttarāpatha*) and the other was towards south (*dakkhiṇāpatha*). The famous six teachers who were referred to in the ***Sāmaññaphala-sutta*** and described there as *saṃghī*, *gaṇī*, *gaṇācariyā*, *ñātā*, *yasassī*, *tiṭṭhakarā*, and *sādhusammata* lived in the city of Rājagaha. They were leaders of different schools of thought at the time. The powerful Mauryan empire flourished later in the kingdom of Magadha. Asoka was the illustrious king of that empire who rendered an immense service for the propagation of Buddhism in and out of India.

FOR MEMORIZATION

sapadānaṃ caramāno, sampajāno patissato, sīhova girigabbhare, Kosalesu nīketino.

TEXT 11

AÑÑĀRĀDHANĀ

Nāhaṃ bhikkhave ādikeneva aññārādhanaṃ vadāmi, api ca bhikkhave anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanaṃ hoti. ... Idha bhikkhave saddhājāto upasaṃkamati, upasaṃkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandaajāto ussaṇhi, ussaṇhitvā tuletī, tulayitvā padaṇhi, paṇhiṇaṃ samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paṇhiṇaṃ ca naṃ ativijjha passati.

Kīṭāgirisutta,
Majjhimanikāya, I. pp. 479-80

ANALYSIS

nāhaṃ = na + ahaṃ	I do not	na: neg. p.; ahaṃ: p. pro., nom. sg. of <i>amha</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
ādikeneva = ādikena + eva	to start with	ādikena: adv., m. instr. sg. of <i>ādika</i> ; eva: emph. p.
aññārādhanaṃ = aññā + ārādhanaṃ	attainment of supreme knowledge	cpd., f. acc. sg. of <i>aññārādhana</i>
vadāmi = √vad + a + mi	say	pres. 1 st sg., pres. 3 rd sg. is <i>vadati</i>
api ca	nevertheless	indcl.
anupubbasikkhā = anupubba + sikkhā	gradual training	f. instr. sg. of <i>anupubbasikkhā</i>
anupubbakiriyā = anupubba + kiriyā	gradual performance	f. instr. sg. of <i>anupubbakiriyā</i>
anupubbapaṭipadā = anupubba + paṭipadā	gradual course	f. instr. sg. of <i>anupubbapaṭipadā</i>
hoti = √bhū (hū) + a + ti	there is	pres. 3 rd sg.
idha	here = in this world	indcl., adv.; another form of <i>idha</i> is <i>iha</i> .
saddhājāto = saddhā + √jan + ta	the faithful	pp., m. nom. sg. of <i>saddhājāta</i>

upasaṃkamati = upa + saṃ + √kram (kam) + a + ti	approaches	pres. 3 rd sg.
upasaṃkamanto	approaching	pr. p., m. nom. sg. of <i>upasaṃkamanta</i>
payirupāsati = pari + upa (= payirupa, meta.) + √ās + a + ti	attends on	pres. 3 rd sg.
payirupāsanto	attending on	pr. p., m. nom. sg. of <i>payirupāsanta</i>
sotaṃ odahati [= ava (o) + √dhā (daha) + ti]	gives ear	<i>sotaṃ</i> : n. acc. sg. of <i>sota</i> ; <i>odahati</i> : pres. 3 rd sg.
ohitasoto = o + √dhā + i + ta + soto	being attentive	cpd., pp., m. nom. sg. of <i>ohitasota</i>
dhammaṃ	the doctrine	m. acc. sg. of <i>dhamma</i>
suṇāti = √śru (su) + ṇā + ti	listens to	pres. 3 rd sg.
sutvā = √śru + tvā	having listened to	absol.
dhāreti = √dhṛ (dhar) + e + ti	causes to hold (it)	caus. pres. 3 rd sg.
dhatānaṃ [= √dhṛ (dha) + ta] dhammānaṃ	held	pp., m. gen. pl. of <i>dhata</i> ; m. gen. pl. of <i>dhamma</i>
atthaṃ	meaning	n. acc. sg. of <i>attha</i>
upaparikkhati = upa + pari + √ikṣ + ya + ti	examines	pres. 3 rd sg.
upaparikkhato	examining	pr. p., m. dat. sg. of <i>upaparikkhanta</i>
dhammā	teaching	m. nom. pl. of <i>dhamma</i>
nijjhānaṃ (= ni + jhānaṃ) khamanti (= √kṣam + a + nti)	understand deeply	<i>nijjhānaṃ</i> : n. acc. sg. of <i>nijjhāna</i> ; <i>khamanti</i> : pres. 3 rd pl., pres. 3 rd sg. is <i>khamati</i>
dhammanijjhānakkhantiyā sati	deep understanding	f. loc. sg. of <i>dhammanijjhānakkhanti</i> ; <i>sati</i> : pr. p., m. loc. sg. of <i>santa</i> . ' <i>dhammanijjhānakkhantiyā sati</i> ' is locative absolute which indicates time, here it means when there is deep understanding of the teachings.

chando	interest	m. nom. sg. of <i>chanda</i>
jāyati = √jan + ya + ti	arises	pres. 3 rd sg.
chandajāto	with interest	cpd., m. nom. sg. of <i>chandajāta</i>
ussahati = ut + √sah + a + ti	makes an effort	pres. 3 rd sg.
ussahitvā	having made an effort	absol.
tuleti = tulā + e + ti	makes a decision	denom., pres. 3 rd sg.
tulayitvā	having made a decision	absol.
padahati = pa + √dhā (daha) + ti	keeps mind focused	pres. 3 rd sg.
pahitatto = pahita [= pa + √dhā (hā) + i + ta] + atto	focused mind	cpd., m. nom. sg. of <i>pahitatta</i> ; <i>pahita</i> : pp.
samāno = √as + māna	being with	pr. p., m. nom. sg. of <i>samāna</i> ; <i>pahitatto samāno</i> : being with a focused mind.
kāyena ceva (= ca + eva)	body	<i>kāyena</i> : m. instr. sg. of <i>kāya</i> ; <i>ca + eva</i> : incl.; <i>kāyena ceva</i> : right with the (mind) body.
paramaṃ	ultimate	adj., n. acc. sg. of <i>parama</i>
saccaṃ	truth	n. acc. sg. of <i>sacca</i>
sacchikaroti = sa + acchi + karoti (= √kr̥ (kar) + o + ti)	realizes	pres. 3 rd sg.
paññāya	wisdom	f. instr. sg. of <i>paññā</i>
ca	and	conj. p.
naṃ	that	dem. pro., n. acc. sg. of <i>ta</i>
ativijjha = ati + √vyadh + ya	having penetrated	absol.
passati = passa + ti	sees	pres. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Saddhā is a basic concept of Buddhism. It is translated into English as faith, confidence, belief, trust, etc. One's religious life is founded on it. The faithful believes in the Enlightenment of the Buddha (*saddahati Tathāgatassa bodhiṃ*) and declares his *saddhā* by saying *Buddhaṃ saraṇaṃ gacchāmi*. The way the faithful thinks of the Buddha is given in the **Kīṭāgiri-sutta** thus: "The Blessed One is my teacher, I am his disciple. The Blessed One knows, I don't know." (*Satthā Bhagavā, sāvako hamasmi. Jānāti Bhagavā, nāhaṃ jānāmi*). *Saddhā* comes first in the list of five spiritual faculties (*indriya*) and becomes a spiritual power (*bala*) when developed. It is gained through the understanding of the dhamma (*dhammaṃ sutvā saddhaṃ paṭilabhati*) and therefore rational. It is rooted in the mind when the faithful enters the Stream (*sotāpatti*), the path leading to *Nibbāna*.

FOR MEMORIZATION

anupubbasikkhā, aññārādhana, paramaṃ saccaṃ sacchikaroti, ativijja passati.

TEXT 12

METTĀ

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisamsā pāṭikaṃkhā. Katame ekādasā? Sukhaṃ supatī, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passatī, manussānaṃ piyo hotī, amanussānaṃ piyo hotī, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamatī, tuvaṭṭhaṃ cittaṃ samādhīyati, mukhavaṇṇo vipassīdatī, asammūḷho kālaṃ karotī, uttariṃ appaṭivijjhanto brahmalokūpago hotī. Mettāya bhikkhave cetovimuttiyā āsevitāya ... ime ekādasānisamsā pāṭikaṃkhātī.

*Mettānisamsasutta, Anussativagga,
Aṃguttaranikāya, V. p. 342*

ANALYSIS

mettāya	unlimited friendliness	f. loc. sg. of <i>mettā</i>
cetovimuttiyā = ceto + vimuttiyā	release of mind	f. loc. sg. of <i>cetovimutti</i>
āsevitāya = ā + √ sev + i + ta	associated with	pp., f. loc. sg. of <i>āsevitā</i>
bhāvitāya = √ bhū + e + i + ta	cultivated	caus. pp., f. loc. sg. of <i>bhāvita</i> . When both noun and participle are used in locative case to indicate time, it is termed in grammar locative absolute; when <i>mettā</i> , release of mind, is cultivated.
bahulīkatāya = bahula + katāya = √ kṛ (ka) + ta	frequently practised	cpd., pp., f. loc. sg. of <i>bahulīkata</i>
yānīkatāya = yāna + katāya	made a vehicle	cpd., pp., f. loc. sg. of <i>yānīkata</i>
vatthukatāya = vatthu + katāya	made a ground	cpd., pp., f. loc. sg. of <i>vatthukata</i>
anuṭṭhitāya = anu + ṭhitāya = √ sthā (ṭhā) + i + ta	stood up	cpd., pp., f. loc. sg. of <i>anuṭṭhita</i>

paricitāya = pari + citāya = √ci + ta	familiarized	cpd., pp., f. loc. sg. of <i>paricita</i>
susamāradhāya = su + saṃ + ā + √rabh + ta	well started	pp., f. loc. sg. of <i>susamāradha</i>
ekādasānisamāsa = ekādasa (= eka + dasa) + ānisamāsa	eleven (= one and ten) benefit	sandhi, <i>ekādasa</i> : adj.; <i>ānisamāsa</i> : m. nom. pl. of <i>ānisamāsa</i>
pāṭikaṃkhā = paṭi + √kāṃkṣ + ya	should be expected	fut. pp., m. nom. pl. of <i>paṭikaṃkha</i>
katame	which (are)	interr. pro., m. nom. pl. of <i>katama</i> , m. nom. sg. is <i>katamo</i>
sukhaṃ	ease	adv., n. acc. sg. of <i>sukha</i> ; acc. and instr. sg. nouns are used as adv.; with ease.
supati = √svap (sup) + a + ti	sleeps	pres. 3 rd sg.
paṭibujjhati = paṭi + √budh + ya + ti	wakes up	pres. 3 rd sg.
na	not	neg. p. which should be read with the verb.
pāpakaṃ	bad	adj., n. acc. sg. of <i>pāpaka</i>
supinaṃ	dream	n. acc. sg. of <i>supina</i> ; adj. must agree with the substantive in gender, number and case.
passati = passa + ti	sees	pres. 3 rd sg.
manussānaṃ	human being	m. dat. pl. of <i>manussa</i>
piyo	dear	adj., m. nom. sg. of <i>piya</i>
hoti = √bhū (hū) + a (= ho) + ti	becomes	pres. 3 rd sg.
amanussānaṃ	non-human being	m. dat. pl. of <i>amanussa</i>
devatā	deity	f. nom. sg. and pl. of <i>devatā</i>
rakkhanti = √rakṣ (rakh) + ya + nti	protect	pres. 3 rd pl.

nāssa = na + assa	(body) of this person	<i>nāssa</i> : sandhi; <i>na</i> : neg. p.; <i>assa</i> : dem. pro., m. gen. sg. of <i>ima</i>
aggi	fire	m. nom. sg. of <i>aggi</i>
vā ... vā	either- or	disj. p.
visaṃ	poison	n. nom. sg. of <i>visa</i>
satthaṃ	weapon	n. nom. sg. <i>sattha</i>
kamati = √ kram (kam) + a + ti	goes to	pres. 3 rd sg.
tuvaṭṭaṃ	quickly	adv.
cittaṃ	mind	n. nom. sg. of <i>citta</i>
samādhīyati = saṃ + ā + √ dhā + īya + ti	is concentrated	pass. pres. 3 rd sg.
mukhavaṇṇo = mukha + vaṇṇo	hue of the face;	m. nom. sg. of <i>mukhavaṇṇa</i> ; <i>mukha</i> : face; <i>vaṇṇa</i> : hue
vippasīdati = vi + pa + √ sad (sīd) + a + ti	becomes pleasant	pres. 3 rd sg.
asammūḷho = a + saṃ + √ muh + ta	(being) unconfused	pp., m. nom. sg. of <i>asammūḷha</i>
kālaṃ karoti [= √ kṛ (kar) + o + ti]	dies	<i>kālaṃ</i> : m. acc. sg. of <i>kāla</i> ; <i>karoti</i> : pres. 3 rd sg.; idiomatic expression for the occurrence of death.
uttariṃ	further	indcl., adv.
appaṭivijjhanto = a + paṭi + vijjha (= √ vyadh + ya) + nta	not penetrating into	pr. p., m. nom. sg. of <i>appaṭivijjhanta</i>
brahmalokūpago (= brahma + loka + upago) hoti (= √ hū + a + ti)	goes to brahma world	m. nom. sg. of <i>brahmalokūpaga</i> ; <i>hoti</i> : pres. 3 rd sg.
ime	these	dem. pro., m. nom. pl. of <i>ima</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Mettā is a very important concept in Buddhism. It refers to a social attitude to be adopted for creating harmony in society. It goes against anger and ill-will. It is the first of the four brahmavihāras taught in Buddhism. The other three are *karuṇā* (compassion), *muditā* (appreciative joy), and *upekkhā* (equanimity). *Brahmavihāra* means highest way of living. They are also called *appamaññā* as they are to be cultivated without any limitation or reservation. The Buddhas and arahants are said to be leading their social life with these four attitudes. Following adjectives are used in the Pāli suttas to describe *brahmavihāra*: *vipula* (extensive), *mahaggata* (elevated), *appamāṇa* (unlimited), *avera* (non-hateful), *abyāpajjha* (non-malevolent). The way *mettā* should be cultivated is given in the *Tevijja-sutta* of the Dīghanikāya and *Metta-sutta* of the Suttanipāta. The Visuddhimagga is more elaborate in its explanation of *mettā* as a form of meditation.

FOR MEMORIZATION

mettāya bhāvitāya, kālaṃ karoti, ānisaṃsā pāṭikaṃkhā.

TEXT 13

TATHĀGATO

Idha mahārāja, Tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ Buddho bhagavā. So imaṃ lokaṃ ... sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā Tathāgate saddhaṃ paṭilabhati.

*Sāmaññaphalasutta,
Dīghanikāya, I. p. 62*

ANALYSIS

idha	here = in this world	incl., adv.
mahārāja = mahā + rāja	great king	m. voc. sg. of <i>mahārāja</i>
Tathāgato = Tatha + āgato (= a + √gam + ta)	the One who has realized the Truth	pp., m. nom. sg. of <i>Tathāgata</i>
loke	world	m. loc. sg. of <i>loka</i>
uppajjati = ut + √pad + ya + ti	is born	pres. 3 rd sg.
araham	worthy one	pr. p., m. nom. sg. of <i>arahanta</i>
sammāsambuddho = sammā + sambuddho (= sam + √budh + ta)	perfectly Enlightened One	<i>sammā</i> : incl., adv.; pp., m. nom. sg. of <i>sammāsambuddha</i>
vijjācaraṇasampanno = vijjā + caraṇa + sampanno (= sam + √pad + ta)	the One endowed with Knowledge and Conduct	pp., m. nom. sg. of <i>vijjācaraṇasampanna</i>
sugato = su + gato (= √gam + ta)	the Well-Gone One	pp., m. nom. sg. of <i>sugata</i>
lokavidū = loka + vidū	the Knower of the World	adj., m. nom. sg. of <i>lokavidū</i>
anuttaro = an + uttaro	the Unique One	adj., m. nom. sg. of <i>anuttara</i>
purisadammasārathi = purisa + damma + sārathi	the Trainer of the untrained	adj., m. nom. sg. of <i>purisadammasārathi</i>

satthā	the Teacher	adj., m. nom. sg. of <i>satthu</i>
devamanussānaṃ = deva + manussānaṃ	god and human being	m. gen. pl. of <i>devamanussa</i>
Buddho bhagavā	the Blessed and Enlightened One	adj., m. nom. sg. of <i>Buddha</i> and <i>bhagavantu</i> , an idiomatic expression.
so	he	dem. pro., m. nom. sg. of <i>ta</i>
imaṃ	this	dem. pro., m. acc. sg. of <i>ima</i>
sayamaṃ	by himself	indcl.
abhiññā	special knowledge	f. instr. sg. of <i>abhiññā</i>
sacchikatvā = sacchi [= sa + acchi (= akkhi)] + katvā [= √kr̥ (ka) + tvā]	having realized	absol.
pavedeti = pa + √vid + e + ti	makes it known = declares	caus. pres. 3 rd sg.
dhammaṃ	doctrine	m. acc. sg. of <i>dhamma</i>
deseti = √dṛś (dis) + e + ti	explains	pres. 3 rd sg.
ādikalyāṇaṃ = ādi + kalyāṇaṃ	good in the beginning	adj., m. acc. sg. of <i>ādikalyāṇa</i>
majjhekalyāṇaṃ	good in the middle	adj., m. acc. sg. of <i>majjhekalyāṇa</i>
pariyosānakalyāṇaṃ = pari + osāna + kalyāṇaṃ	good in the end	adj., m. acc. sg. of <i>pariyosānakalyāṇa</i>
sāthamaṃ = sa + atthamaṃ	with meaning	adj., m. acc. sg. of <i>sātha</i>
sabyañjanaṃ = sa + byañjanaṃ	with letters	adj., m. acc. sg. of <i>sabyañjana</i>
kevalaparipuṇṇaṃ = kevala + paripuṇṇaṃ (=pari + √pṛ (pur) + ta)	complete in itself	pp., m. acc. sg. of <i>kevalaparipuṇṇa</i>
parisuddhaṃ = pari + √śudh + ta	completely pure	pp., m. acc. sg. of <i>parisuddha</i>
brahmacariyaṃ = brahma + cariyaṃ	the highest way of life	m. acc. sg. of <i>brahmacariya</i>
pakāseti = pa + √kāś + e + ti	declares	pres. 3 rd sg.
taṃ	that	dem. pro., m. acc. sg. of <i>ta</i>
dhammaṃ	doctrine	m. acc. sg. of <i>dhamma</i>
suṇāti = √śru (su) + ṇā + ti	listens to	pres. 3 rd sg.

gahapati = gaha + pati	householder	m. nom. sg. of <i>gahapati</i>
vā	or	disj. p.
gahapatiputto = gaha + pati + putto	son of a householder	m. nom. sg. of <i>gahapatiputta</i>
aññatarasmiṃ = añña + tarasmiṃ	another	pro., m. loc. sg. of <i>aññatara</i>
kule	family	n. loc. sg. of <i>kula</i>
paccājāto = pati + ā + √jan (jā) + ta	born	pp., m. nom. sg. of <i>paccājāta</i>
so	he	dem. pro., m. nom. sg. of <i>ta</i>
dhammaṃ	doctrine	m. acc. sg. of <i>dhamma</i>
sutvā = √śru (su) + tvā	having listened to	absol.
Tathāgate = Tatha + āgate	the One who has realized the Truth	pp., m. loc. sg. of <i>Tathāgata</i>
saddhaṃ	faith	f. acc. sg. of <i>saddhā</i>
paṭilabhati=paṭi+√labh+a+ti	gains	pres. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Among many qualities of the Buddha nine are specified in the formula beginning with *itipi so Bhagavā*. They are mentioned in the suttas under the term *kalyāṇo kittisaddo* (good reputation of the Buddha). The Buddhists in Theravāda countries worship the Buddha and practise meditation on the subject of Buddha (*Buddhānussati*) while reciting this formula. ***Dhajagga-sutta*** of the Saṃyuttanikāya guarantees safety and security for those who keep the Buddha focused in mind with these words. The nine qualities are increased to ten in Mahāyāna Buddhism by adding Tathāgato into the list. In the ***Upāli-sutta*** of the Majjhimanikāya one hundred qualities are attributed to the Buddha by Upāli, a disciple of Nigaṇṭhanātaputta, after his becoming a Buddhist.

FOR MEMORIZATION

abhiññā sacchikatvā, brahmacariyaṃ pakāseti, Tathāgate saddhaṃ paṭilabhati.

TAMO TAMAPARĀYANO

Kathañca bhikkhave puggalo tamo hoti, tamaparāyano? Idha bhikkhave ekacco puggalo nīce kule paccājāto hoti: caṇḍālakule vā nesādakule vā veṇakule vā rathakārakule vā pukkusakule vā daḷidde appannapānabhojane kasiravuttike yattha kasirena ghāsacchādo labbhati. So ca hoti dubbaṇṇo duddaso okoṭimako bāvābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena duccharitaṃ carati, vācāya duccharitaṃ carati manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Evaṃ kho bhikkhave puggalo tamo hoti tamaparāyano.

Macalavagga, Catukkanipāta,
Aṃguttaranikāya. II. p. 85

ANALYSIS

kathañca = kathaṃ + ca	as to how	<i>kathaṃ</i> : indcl., adv., interr. p.
puggalo	individual	m. nom. sg. of <i>puggala</i>
tamo	the one in the dark	m. nom. sg. of <i>tama</i>
hoti = √bhū (hū) + a + ti	is	pres. 3 rd sg.
tamaparāyano = tama + parāyano	the one going into darkness	cpd., m. nom. sg. of <i>tamaparāyana</i>
idha	here = in this world	indcl., adv.; another form of <i>idha</i> is <i>iha</i> .
ekacco	some	pro., m. nom. sg. of <i>ekacca</i>
nīce	low	adj., n. loc. sg. of <i>nīca</i>
kule	family	n. loc. sg. of <i>kula</i>
paccājāto = pati + ā + √jan + ta	born into	pp., m. nom. sg. of <i>paccājāta</i>
caṇḍālakule	outcaste family	n. loc. sg. of <i>caṇḍālakula</i>
vā	or	disj. p.

nesādakule	hunter's family	n. loc. sg. of <i>nesādakula</i>
veṇakule	reed maker's family	n. loc. sg. of <i>veṇakula</i>
rathakāarakule	leather worker's family	n. loc. sg. of <i>rathakāarakula</i>
pukkusakule	scavenger's family	n. loc. sg. of <i>pukkusakula</i>
daḷidde	poor	adj., n. loc. sg. of <i>daḷidda</i>
appannapānabhojane = appa + anna + pāna + bhojane	scanty of food and drink	n. loc. sg. of <i>appannapānabhojana</i>
kasiravuttike = kasira + vuttike	sustaining with difficulties	adj., n. loc. sg. of <i>kasiravuttika</i>
yattha	where	indcl., adv.
kasirena	difficulty	adv, instr. sg. of <i>kasira</i>
ghāsacchādo = ghāsa + ā + chādo (from √chad)	food and clothing	m. nom. sg. of <i>ghāsacchāda</i>
labbhati = √labh + ya + ti	is obtained	pass. pres. 3 rd sg.
so ca	he too	<i>so</i> : dem. pro., m. nom. sg. of <i>ta</i> ; <i>ca</i> : conj. p.
hoti	is	pres. 3 rd sg.
dubbaṇṇo = du + vaṇṇo	of bad complexion	adj., m. nom. sg. of <i>dubbaṇṇa</i>
duddaso = du + daso (from √dṛś)	of bad looking	adj., m. nom. sg. of <i>duddasa</i>
okoṭimako = o + koṭima + ko	deformed	adj., m. nom. sg. of <i>okoṭimaka</i>
bavhābādho = bahu + ābādho	sickly	adj., meta. m. nom. sg. of <i>bavhābādha</i>
kāṇo	blind	adj., m. nom. sg. of <i>kāṇa</i>
kuṇī	paralysed of the arm	adj., m. nom. sg. of <i>kuṇī</i>
khañjo	lame	adj., m. nom. sg. of <i>khañja</i>

pakkhahato = pakkha + hato (= $\sqrt{\text{han + ta}}$)	paralysed	pp., m. nom. sg. of <i>pakkhahata</i>
na	not	neg. p.
lābhī = $\sqrt{\text{labh + ī}}$	obtainer	m. nom. sg. of <i>lābhī</i>
annassa	food	n. gen. sg. of <i>anna</i>
pānassa	drink	n. gen. sg. of <i>pāna</i>
vatthassa	clothe	n. gen. sg. of <i>vattha</i>
yānassa	vehicle	n. gen. sg. of <i>yāna</i>
mālāgandhavilepanassa = mālā + gandha + vilepanassa	garland, perfume, and lotion	n. gen. sg. of <i>mālāgandhavilepana</i>
seyyāvasathapadīpeyyassa = seyyā + āvasatha + padīpeyyassa	bed, dwelling place, and light	n. gen. sg. of <i>seyyāvasathapadīpeyya</i>
kāyena	body	m. instr. sg. of <i>kāya</i>
duccaritaṃ [= du + caritaṃ (= $\sqrt{\text{car + i + ta}}$)] carati	bad action	<i>duccaritaṃ</i> : pp., n. acc. sg. of <i>duccarita</i> ; <i>carati</i> : pres. 3 rd sg.
vācāya	word	f. instr. sg. of <i>vācā</i>
manasā	mind	n. instr. sg. of <i>mana</i>
caritvā = $\sqrt{\text{car + i + tvā}}$	having behaved	absol.
kāyassa	body	m. gen. sg. of <i>kāya</i>
bhedā	break	m. abl. sg. of <i>bheda</i>
parammaraṇā = paraṃ + maraṇā	beyond death	n. abl. sg. of <i>parammaraṇa</i>
apāyaṃ	purgatory	adj., m. acc. sg. of <i>apāya</i>
duggatiṃ	miserable state	adj., f. acc. sg. of <i>duggati</i>
vinipātaṃ = vi + ni + $\sqrt{\text{pat + a}}$	drop down state	adj., der., m. acc. sg. of <i>vinipāta</i>
nirayaṃ	woeful state	m. acc. sg. of <i>niraya</i>
upapajjati = upa + $\sqrt{\text{pad + ya + ti}}$	reaches	pres. 3 rd sg.
evaṃ	thus	indcl., adv.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Puggala is classified in the Aṃguttaranikāya into various types on the basis of his behaviour and personality traits. A similar classification is also found in the Puggalapaññatti, one of the texts of the Abhidhamma Piṭaka. In the above passage four types of *puggala* are analysed, namely, *tamo tamaparāyano*, *tamo jotiparāyano*, *joti tamaparāyano*, and *joti jotiparāyano*. *Tamo tamaparāyano* is an individual who is born into darkness due to bad behaviour in the past and leading at present a life which carries him into another dark life in future. *Tamo jotiparāyano* is an individual who is born into darkness due to bad behaviour in the past, but leading at present a life which carries him into a bright life in future. *Joti tamaparāyano* is an individual who is born into a bright life due to good behaviour in the past, but leading at present a life which carries him into darkness in future. *Joti jotiparāyano* is an individual who is born into a bright life due to good behaviour in the past and leading at present a life which carries him into another bright life in future. *Puggala* in Buddhism is a relative concept which has only conventional meaning. Yet one school of Buddhism named Sammitīya took up this concept as something of absolute value. Their theory is rejected by the Theravādins in the Kathāvatthu, perhaps the latest text of the Abhidhamma Piṭaka.

FOR MEMORIZATION

kasirena ghāsacchādo labbhati, lābhī annassa pānassa, duccharitaṃ carati, kāyassa bhedaṃ parammaraṇā.

TEXT 15

SAPPURISO

Sappuriso ca kho mahārāja, ulāre bhoge labhitvā attānaṃ sukheti pīṇeti, mātāpitaro sukheti pīṇeti, puttadāraṃ sukheti pīṇeti, dāsakammakaraporise sukheti pīṇeti, mittāmacce sukheti pīṇeti, samaṇesu brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpeti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ. Tassa te bhoge evaṃ sammāparibhuñjamāne neva rājāno haranti, na corā haranti, na aggi dahati, na udakaṃ vahati, na appiyāpi dāyādā haranti. Evaṃ sante mahārāja, bhogā sammā paribhuñjamānā paribhogaṃ gacchanti, na parikkhayaṃ. Seyyathāpi mahārāja gāmassa vā nigamassa vā avidūre pokkharāṇī acchodakā sītodakā sātodakā setakā supatitṭhā ramaṇīyā. Taṃ jano hareyyapi piveyyapi nahāyeyyapi yathāpaccayampi kareyya Evaṃ hi taṃ mahārāja udakaṃ sammāparibhuñjamānaṃ paribhogaṃ gaccheyya, no parikkhayaṃ.

*Paṭhama Aputtakasutta, Kosalasamyyutta,
Samyuttanikāya. I. pp. 90-91*

ANALYSIS

sappuriso	cultured person	m. nom. sg. of <i>sappurisa</i>
ca		conj. p.
kho		incl.
mahārāja	great king	m. voc. sg. of <i>mahārāja</i>
ulāre	abundant	adj., n. acc. pl. of <i>ulāra</i>
bhoge	wealth	n. acc. pl. of <i>bhoga</i>
labhitvā = √labh + i + tvā	having obtained	absol.
attānaṃ	self	m. acc. sg. of <i>atta</i>
sukheti	makes happy	denom., from <i>sukha</i> , pres. 3 rd sg.
pīṇeti = √prī + ṇā + e + ti	pleases	pres. 3 rd sg.
mātāpitaro = mātā + pitaro	mother and father	cpd., m. acc. pl. of <i>mātāpitu</i>
puttadāraṃ = putta + dāraṃ	wife and offspring	cpd., f. acc. sg. of <i>puttadārā</i>

dāsakammakaraporise = dāsa + kammakara + porise	servant and worker	cpd., m. acc. pl. of <i>dāsakammakaraporisa</i>
mittāmacce = mitta + amacce	friend and colleague	cpd., m. acc. pl. of <i>mittāmacca</i>
samaṇabrāhmaṇesu = samaṇa + brāhmaṇesu	recluse and brahmin	cpd., m. loc. pl. of <i>samaṇabrāhmaṇa</i>
uddhaggikaṃ	going upward, lofty	adj., f. acc. sg. of <i>uddhaggika</i>
dakkhiṇaṃ	donation	f. acc. sg. of <i>dakkhiṇā</i>
patitṭhāpeti = pati + √sthā (thā) + āpe + ti	causes to establish	caus. pres. 3 rd sg.
sovaggikaṃ = suvagga + ika	heavenly	adj., f. acc. sg. of <i>sovaggika</i>
sukhavipākaṃ	resulting in happiness	adj., f. acc. sg. of <i>sukhavipāka</i>
saggasaṃvattanikaṃ = sagga + saṃvattanikaṃ	leading to heaven	adj., f. acc. sg. of <i>saggasaṃvattanika</i>
tassa	his	dem. pro., m. gen. sg. of <i>ta</i>
te	those	dem. pro., n. acc. pl. of <i>ta</i>
bhoge	wealth	n. acc. pl. of <i>bhoga</i>
evaṃ	thus	indcl., adv.
sammā	rightly	indcl., adv.
paribhuñjamāne = pari + √bhu(ñ)j + a + māna	being enjoyed	pr. p., n. acc. pl. of <i>paribhuñjamāna</i>
neva = na + eva	neither	indcl.
rājāno	king, i.e., government	m. nom. pl. of <i>rāja</i>
haranti = √hr̥ (har) + a + nti	take away	pres. 3 rd pl., pres. 3 rd sg. is <i>harati</i>
na	nor	neg. p.
corā	thief	m. nom. pl. of <i>cora</i>
aggi	fire	m. nom. sg. of <i>aggi</i>
dahati = √dah + a + ti	burns	pres. 3 rd sg.
udakaṃ	water	n. nom. sg. of <i>udaka</i>

vahati = $\sqrt{\text{vah}} + \text{a} + \text{ti}$	carries away	pres. 3 rd sg.
appiyāpi = appiyā + api	unpleasant (even the unpleasant)	adj., m. nom. pl. of <i>appiya</i>
dāyādā	inheritor	m. nom. pl. of <i>dāyāda</i>
evaṃ sante (= $\sqrt{\text{as}} + \text{nta}$)	this being so	indcl., adv.; pr. p., loc. sg. of <i>santa</i>
sammā	rightly	indcl., adv.
paribhogam	consumption	n. acc. sg. of <i>paribhoga</i>
gacchanti = gaccha + nti	go to	pres. 3 rd pl., pres. 3 rd sg. is <i>gacchati</i>
na	not	neg. p.
parikkhayam	exhaustion	n. acc. sg. of <i>parikkhaya</i>
seyyathāpi	just as	indcl., used to indicate a simile.
gāmassa	village	m. gen. sg. of <i>gāma</i>
vā		disj. p.
nigamassa	market town	m. gen. sg. of <i>nigama</i>
avidūre	near	adj., loc. sg. of <i>avidūra</i>
pokkharanī	lotus pond	f. nom. sg. of <i>pokkharanī</i>
acchodakā = accha + udakā	with clear water	adj., f. nom. sg. of <i>acchodaka</i>
sītodakā = sīta + udakā	with cool water	adj., f. nom. sg. of <i>sītodaka</i>
sātodakā = sāta + udakā	with sweet water	adj., f. nom. sg. of <i>sātodaka</i>
setakā	white	adj., f. nom. sg. of <i>setaka</i>
supatitthā = su + pa + titthā	with beautiful ford	adj., f. nom. sg. of <i>supatittha</i>
ramaṇīyā = $\sqrt{\text{ram}} + \text{aṇīya}$	attractive	fut. pp., f. nom. sg. of <i>ramaṇīya</i>
taṃ	that (water)	dem. pro., n. acc. sg. of <i>ta</i>
jano	people	m. nom. sg. of <i>jana</i>
hareyyapi = hareyya [= $\sqrt{\text{hr̥}}$ (har) + eyya] + api	would carry away	<i>hareyya</i> : opt. 3 rd sg.; <i>api</i> : indcl.

piveyyapi = √pā or √pī + eyya + api	would drink	opt. 3 rd sg.
nahāyeyyapi = nahāyeyya [= √snā (nhā or nahā) + (y) + eyya] + api	and would take bath	opt. 3 rd sg.
yathāpaccayampi [= yathāpaccayaṃ + api] kareyya [= √kṛ (kar) + eyya]	and would use (it) according to the needs	yathāpaccayaṃ: adv; kareyya: opt. 3 rd sg.
hi	indeed	emph. p.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Sappurisa is a concept highlighted in the Buddha's teaching. It is put on a par with the term *ariya*, the noble one. In the *Mūlapariyāya-sutta* of the Majjhimanikāya we may find two terms used in apposition. They are *ariyadhamma* and *sappurisdhamma*. The characteristics of *sappurisa* in a moral sense are given in the paragraph quoted above. Magha Jātaka sets another moral standard on which *sappurisa* is judged. It says that those who have the following moral qualities are called *sappurisas* by the gods of the Tāvātimsa heaven. The moral qualities specified are to foster parents, to pay respects to the elders in the family, to follow soft attitude and kind speech, to abandon slander and practise generosity, to speak truth and overcome anger. The Vinaya Mahāvagga records an episode in which the Buddha, addressing Venerable Sāriputta by the word *sappurisa*, says, “*Sādhū sādhu sappurisa, kataññuno hi Sāriputta sappurisā, katavedino.*” — Vin. I. p. 56. According to this statement, *sappurisas* are those who are always grateful to others.

FOR MEMORIZATION

*attānaṃ sukheti pīṇeti, yathāpaccayaṃ kareyya, dāyādā haranti,
paribhogaṃ gaccheyya.*

MICCHĀDIṬṬHI

Micchādiṭṭhikassa kho ahaṃ Seniya, dvinnam gatīnam aññataram gatim vadāmi: nirayaṃ vā tiracchānayaṇiṃ vā. Iti kho Seniya, sampajjamānaṃ govataṃ gunnaṃ saḥabyataṃ upaneti, vipajjamānaṃ nirayanti. Evaṃ vutte Puṇṇo Koliyaputto govatiko parodi, assūni pavattesi. Atha kho Bhagavā acelaṃ Seniyaṃ kukkuravatikaṃ etadavoca: Etaṃ kho te ahaṃ Seniya nālatthaṃ: Alaṃ Seniya, tiṭṭhatetaṃ, mā maṃ etaṃ pucchīti. Nāhaṃ bhante etaṃ rodāmi yaṃ maṃ Bhagavā evamāha. Api ca me idaṃ bhante govataṃ dīgharattaṃ samattaṃ, samādinnaṃ. Evaṃ pasanno ahaṃ bhante Bhagavati: pahoti Bhagavā tathā dhammaṃ desetaṃ yathā ahañceviṃsaṃ govataṃ pajaheyyaṃ ayañca acelo Seniyo kukkuravatiko taṃ kukkuravataṃ pajaheyyāti.

Kukkuravatikasutta,
Majjhimanikāya, I. p. 389

ANALYSIS

micchādiṭṭhikassa	holder of wrong view	m. dat. sg. of <i>micchādiṭṭhika</i>
kho		indcl.
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
Seniya	Seniya	m. voc. sg. of Seniya
dvinnam	two	pro., gen. pl. of <i>dvi</i>
gatīnam	movement	f. gen. pl. of <i>gati</i>
aññataram	one	pro., f. acc. sg. of <i>aññatara</i>
vadāmi = √vad + a + mi	say	pres. 1 st sg., pres. 3 rd sg. is <i>vadati</i>
nirayaṃ	purgatory	m. acc. sg. of <i>niraya</i>
vā	or	disj. p.
tiracchānayaṇiṃ	animal birth	f. acc. sg. of <i>tiracchānayaṇi</i>
iti	thus	indcl.
sampajjamānaṃ = saṃ + √pad + ya + māna	being successful	pass. pr. p., n. nom. sg. of <i>sampajjamāna</i>
govataṃ	ox-vow	n. nom. sg. of <i>govata</i>
gunnaṃ	ox	m. gen. pl. of <i>go</i>

sahabyataṃ	union	f. acc. sg. of <i>sahabyatā</i>
upaneti = upa + √nī + a + ti	leads to	pres. 3 rd sg.
vipajjamānaṃ = vi + √pad + ya + māna	being unsuccessful	pass. pr. p., n. nom. sg. of <i>vipajjamāna</i>
nirayanti = nirayaṃ + iti	purgatory	m. acc. sg. of <i>niraya</i>
evaṃ	thus	indcl., adv.
vutte = √vac + ta	(when it was) said	pp., n. loc. sg. of <i>vutta</i>
Puṇṇo	personal name	m. nom. sg. of <i>Puṇṇa</i>
Koliyaputto	son of Koliya	m. nom. sg. of <i>Koliyaputta</i>
govatiko = go + vata + ika	the holder of ox-vow	adj., der., m. nom. sg. of <i>govatika</i>
parodi = pa + √rud + a + i	cried	pst. 3 rd sg., pres. 3 rd sg. is <i>parodati</i>
assūni	tear	n. acc. pl. of <i>assu</i>
pavattesi = pa + √vṛt + e + s + i	shed	pst. 3 rd sg., pres. 3 rd sg. is <i>pavatteti</i>
atha kho	then	indcl.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
acelaṃ	naked	adj., m. acc. sg. of <i>acela</i>
Seniyaṃ	personal name	m. acc. sg. of <i>Seniya</i>
kukkuravatikaṃ = kukkura + vata + ika	the holder of dog-vow	adj., der., m. acc. sg. of <i>kukkuravatika</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
etaṃ	this	dem. pro., n. acc. sg. of <i>eta</i>
kho		indcl.
te	your	p. pro., gen. sg. of <i>tumha</i>
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
Seniya	Seniya	m. voc. sg. of <i>Seniya</i>
nālatthaṃ = na + a + √labh + tthaṃ	did not get	pst. 1 st sg., pres. 3 rd sg. is <i>labhati</i>
alaṃ	enough!	indcl.
tiṭṭhatetaṃ = tiṭṭhatu [= √sthā (ṭhā) + tu] + etaṃ	leave it	<i>tiṭṭhatu</i> : imper. 3 rd sg.; <i>etaṃ</i> : dem. pro., n. nom. sg. of <i>eta</i>

mā	don't	prohb. p.
maṃ	me	p. pro., acc. sg. of <i>amha</i>
pucchīti = pucchi (= √pṛch or √prach + ya + i) + iti	ask	pst. 2 nd sg., pres. 3 rd sg. is <i>pucchati</i>
nāhaṃ = na + ahaṃ	I do not	p. pro., nom. sg. of <i>amha</i>
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
etaṃ	this	dem. pro., n. acc. sg. of <i>eta</i> for dat. meaning.
rodāmi = √rud + a + mi	cry	pres. 1 st sg., pres. 3 rd sg. is <i>rodati</i>
yaṃ	which	rel. pro., n. acc. sg. of <i>ya</i> for dat. meaning.
maṃ	me	p. pro., acc. sg. of <i>amha</i>
evamāha = evaṃ + āha (= a + √ah + a)	said thus	<i>evaṃ</i> : indcl., adv.; <i>āha</i> : pst. 3 rd sg.
api ca	nevertheless	indcl.
me	by me	p. pro., instr. sg. of <i>amha</i>
idaṃ	this	dem. pro., n. nom. sg. of <i>ima</i>
dīgharattaṃ = dīgha + rattaṃ	for a long time	adv.
samattaṃ = saṃ + ā + √dā + ta	undertaken	pp., n. nom. sg. of <i>samatta</i>
samādinnaṃ = saṃ + ā + √dā + ta	undertaken	pp., n. nom. sg. of <i>samādinna</i>
evaṃ	thus	indcl., adv.
pasanno = pa + √sad + ta	faithful	pp., m. nom. sg. of <i>pasanna</i>
Bhagavati	the Blessed One	adj., m. loc. sg. of <i>Bhagavantu</i>
pahoti = pa + √bhū (hū) + a + ti	is able	pres. 3 rd sg.
tathā	in such a way	indcl., related to <i>yathā</i>
dhammaṃ	the doctrine	m. acc. sg. of <i>dhamma</i>
desetuṃ = √dṛś (dis) + e + tuṃ	to explain	inf.
yathā	as	indcl.
ahañcevimam = ahaṃ + ca + evaṃ + imam	thus, I too this	<i>ahaṃ</i> : p. pro., nom. sg. of <i>amha</i> ; <i>ca</i> : conj. p.; <i>evaṃ</i> : indcl., adv.; <i>imam</i> : dem. pro., nom. sg. of <i>ima</i>

pajaheyyaṃ = pa + √hā (jahā) + eyyaṃ	should abandon	opt. 1 st sg.
ayañca (= ayaṃ + ca) acelo Seniyo	this naked Seniya, too	ayaṃ: dem. pro., m. nom. sg. of <i>ima</i> ; acelo: adj., m. nom. sg. of <i>acela</i> ; Seniyo: m. nom. sg. of <i>Seniya</i>
kukkuravatiko	holder of dog-vow	adj., der., m. nom. sg. of <i>kukkuravatika</i>
taṃ	that	dem. pro., n. acc. sg. of <i>ta</i>
pajaheyya = pa + √hā + eyya	should abandon	opt. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Kamma is a basic teaching in Buddhism. It means action based on volition. ‘Monks, I declare that *kamma* is volition (*cetanāhaṃ bhikkhave kammaṃ vadāmi*)’, the Buddha says. Action is generally categorised into three, physical, vocal, and mental (*cetayitvā kammaṃ karoti kāyena vācāya manasā*). Whether the action is good or bad is decided according to the quality of the volition involved. If volition is tinged with *lobha* (lust), *dosa* (hatred), and *moha* (confusion), the action based on it is considered bad and if otherwise good. *Kamma* is the principle on which the continuity of life depends. It is a kind of energy. As long as man accrues kammic energies he runs within the cycle of birth and death. When kammic energies are exhausted, the cycle of birth and death comes to an end. Buddhism says that man creates himself by his own actions and therefore he is responsible for his life. The doctrine of *kamma* is discussed in detail in the following suttas: *Kukkuravatika*, *Subha*, *Ambalaṭṭhikā Rāhulovāda*, *Cūlakammavibhaṅga*, and *Mahākammavibhaṅga*. All are recorded in the Majjhimanikāya.

FOR MEMORIZATION

sampajjamānaṃ, vipajjamānaṃ, assūni pavattesi, etaṃ rodāmi, dīgharattaṃ samattaṃ samādinnaṃ.

TEXT 17

DĀNAṂ

Yo kho Vaccha paraṃ dānaṃ dadantaṃ vāreti so tiṇṇaṃ antarāyakaro hoti, tiṇṇaṃ pāripanthiko. Katamesaṃ tiṇṇaṃ? Dāyakassa puññantarāyakaro hoti, paṭiggāhakānaṃ lābhantarāyakaro hoti, pubbeva kho panassa attā khato ca hoti upahato ca. Yo kho Vaccha paraṃ dānaṃ dadantaṃ vāreti so imesaṃ tiṇṇaṃ antarāyakaro hoti, tiṇṇaṃ pāripanthiko. Ahaṃ kho pana Vaccha evaṃ vadāmi: ye pi te candanikāya vā oḷigalle vā pāṇā tatrapī yo thālidhovanāṃ vā sarāvadhovanāṃ vā chaḍḍeti ye tatha pāṇā te tena yāpentūti, tatonidānaṃ pāhaṃ Vaccha puññassa āgamaṃ vadāmi ko pana vādo manussabhūte. Api cāhaṃ Vaccha sīlavato dinnāṃ mahapphalaṃ vadāmi, no tathā dussīle. So ca hoti pañcaṃgavippahīno pañcaṃgasamannāgato.

*Brāhmaṇavagga, Tikaṇipāta,
Aṃguttaranikāya, I. p. 161*

ANALYSIS

yo	whoever	rel. pro., m. nom. sg. of <i>ya</i>
kho		incl.
Vaccha	Vaccha	m. voc. sg. of Vaccha
paraṃ	another	adj., m. acc. sg. of <i>para</i>
dānaṃ	alms	n. acc. sg. of <i>dāna</i>
dadantaṃ	giving	pr. p., m. acc. sg. of <i>dadanta</i>
vāreti = √vṛ (var) + e + ti	prevents	caus. pres. 3 rd sg.
so	he	dem. pro., m. nom. sg. of <i>ta</i>
tiṇṇaṃ	three	pro., m. dat. pl. of <i>ti</i>
antarāyakaro	maker of harm	adj., m. nom. sg. of <i>antarāyakara</i>
hoti = √bhū (hū) + a + ti	is	pres. 3 rd sg.
pāripanthiko = paripantha + ika	maker of trouble	adj., der., m. nom. sg. of <i>pāripanthika</i>
katamesaṃ	which	interr. pro., m. gen. pl. of <i>katama</i>
dāyakassa	giver	m. dat. sg. of <i>dāyaka</i>
puññantarāyakaro = puñña + antarāya + karo	maker of impediment to merits	adj., m. nom. sg. of <i>puññantarāyakara</i>

paṭiggāhakānaṃ	receiver	adj., m. dat. pl. of <i>paṭiggāhaka</i>
lābhantarāyakaro = lābha + antarāya + karo	maker of impediment to gain	adj., m. nom. sg. of <i>lābhantarāyakara</i>
pubbeva = pubbe + eva	at the very start	<i>pubbe</i> : adv., m. loc. sg. of <i>pubba</i> ; <i>eva</i> : emph. p.
kho pana		indcl.
assa	of this person	dem. pro., m. gen. sg. of <i>ima</i>
attā	self	m. nom. sg. of <i>atta</i>
khato = √kṣan + ta	wounded	pp., m. nom. sg. of <i>khata</i>
hoti = √bhū (hū) + a + ti	has been	pres. 3 rd sg.
upahato = upa + √han + ta	impaired	pp., m. nom. sg. of <i>upahata</i>
ca	and	conj. p.
imesaṃ	these	dem. pro., m. gen. pl. of <i>ima</i>
ahaṃ	I	p. pro., m. nom. sg. of <i>amha</i>
evaṃ	thus	indcl., adv.
vadāmi = √vad + a + mi	say	pres. 1 st sg., pres. 3 rd sg. is <i>vadati</i>
yepi = ye + api	those who are	<i>ye</i> : rel. pro., m. nom. pl. of <i>ya</i> ; <i>api</i> : conj. p.
te	they	dem. pro., m. nom. pl. of <i>ta</i>
candanikāya	cesspit	f. loc. sg. of <i>candanikā</i>
oḷigalle	sewage	n. loc. sg. of <i>oḷigalla</i>
vā	or	disj. p.
pāṇā	living being	m. nom. pl. of <i>pāṇa</i>
tatrapī = tatra + api	there too	<i>tatra</i> : indcl., adv.; <i>api</i> : indcl.
thālidhovaṇaṃ	water of dish-wash	n. acc. sg. of <i>thālidhovana</i>
sarāvadhovaṇaṃ	water of cup-wash	n. acc. sg. of <i>sarāvadhovana</i>
chaḍḍeti = √chard + e + ti	throws	pres. 3 rd sg.

ye te	those who (are)	<i>ye</i> : rel. pro., m. nom. pl. of <i>ya</i> ; <i>te</i> : dem. pro., m. nom. pl. of <i>ta</i>
tattha	there	incl., adv.
tena	by that	dem. pro., n. instr. sg. of <i>ta</i>
yāpentūti = yāpentu (= √yā + āpe + ntu) + iti	(thinking) may they survive	<i>yāpentu</i> : caus. imper. 3 rd pl.; <i>iti</i> : p., joining two clauses together.
tatonidānaṃpi = tatonidānaṃ + api	for that reason too	<i>tatonidānaṃ</i> : adv.; <i>api</i> : incl.
puññaṣṣa	merit	n. gen. sg. of <i>puñña</i>
āgamaṃ	gaining	m. acc. sg. of <i>āgama</i>
vadāmi = √vad + a + mi	say	pres. 1 st sg.
ko pana vādo	what is there to talk about	idiomatic expression for emphasis
manussabhūte	human being	pp., m. loc. sg. of <i>manussabhūta</i>
api cāhaṃ (= ca + ahaṃ)	nevertheless I	<i>api</i> : incl.; <i>ca</i> : incl.
sīlavato	virtuous	adj., m. dat. sg. of <i>sīlavantu</i>
dinnaṃ = √dā + ta	given	pp., n. acc. sg. of <i>dinna</i>
mahapphalaṃ = mahā + phalaṃ	great result	n. acc. sg. of <i>mahapphala</i>
no	not	neg. p.
tathā	in that way	incl., adv.
dussīle = du + sīle	unvirtuous	adj., m. loc. sg. of <i>dussīla</i>
so ca hoti [= √bhū (hū) + a + ti]	he also is	<i>so</i> : dem. pro., m. nom. sg. of <i>ta</i> ; <i>ca</i> : conj. p.; <i>hoti</i> : pres. 3 rd sg.
pañcaṃgavippahīno = pañcaṃga (= pañca + aṃga) + vippahīno (= vi + pa + √hā + ta)	bereft of five things	pp., m. nom. sg. of <i>pañcaṃgavippahīna</i>
samannāgato = saṃ + anu + ā + √gam + ta	endowed with	pp., m. nom. sg. of <i>samannāgata</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Dāna means giving away or sharing with others one's own property. It is a great virtue taught in Buddhism. It helps overcome selfishness and hoarding tendency of the mind. Also it helps practise compassion. In other words, it makes the individual socially acceptable. This becomes evident from the following statement made by the Buddha: '*dadaṃ mittāni ganthati*' (by giving, one makes friends). Buddhism gives first priority to this virtue among the ten perfections (*pāramitā*), ten wholesome actions (*dasapuñṇakiriyavatthu*), and the ten duties of a king (*dasarājadhamma*). In the ***Mahāmaṅgala-sutta*** of the Suttanipāta *dāna* is described as one of the indispensable factors providing social security.

Dāna is divided into three categories: *āmisadāna*, *dhammadāna*, and *abhayaḍāna*. *Āmisadāna* is giving away of material food to those who are in need of such food for sustaining their lives. *Dhammadāna* is sharing of knowledge based on the dhamma. *Abhayaḍāna* is giving life to one or rescuing someone's life which is in danger. Among these three categories the second is highlighted in Buddhism when it says, '*sabbadānaṃ dhammadānaṃ jīnāti*' (the gift of dhamma excels all other gifts).

FOR MEMORIZATION

attā khato ca hoti upahato ca, tatonidānaṃ, puñṇassa āgamo, ko pana vādo.

MANUSSĀNAṂ TANUTTAMAṂ

Atha kho aññataro brāhmaṇo mahāsālo yena Bhagavā tenupasaṃkami upasaṃkamitvā Bhagavatā saddhiṃ sammodi sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho so brāhmaṇo mahāsālo Bhagavantaṃ etadavoca: Sutaṃ metamaṃ bho Gotama pubbakānaṃ brāhmaṇānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ pubbe sudaṃ ayaṃ loko avīci maññe phuṭo ahosi manussehi kukkuṭasampātikā gāmanigamarājadhāniyoti. Ko nu kho bho Gotama hetu ko paccayo yenetaṃhi manussānaṃ khayā hoti tanuttaṃ paññāyati, gāmāpi agāmā honti nigamāpi anigamā honti nagarāpi anagarā honti janapadāpi ajanapadā hontīti. Etaṃhi brāhmaṇa manussā adhammarāgarattā visamalobhābhībhūtā micchādharmaparetā. Te adhammarāgarattā visamalobhābhībhūtā micchādharmaparetā ... tiṇhāni satthāni gahetvā aññamaññaṃ jīvitaṃ voropenti. Tena bahū manussā kālaṃ karonti. Ayampi kho brāhmaṇa hetu ayaṃ paccayo yenetaṃhi manussānaṃ khayā hoti tanuttaṃ paññāyati.

*Brāhmaṇavagga, Tikanipāta,
Aṃguttaranikāya, I. pp. 159-160*

ANALYSIS

atha kho	then	incl.
aññataro	one	pro., m. nom. sg. of <i>aññatara</i>
brāhmaṇo	brahmin	m. nom. sg. of <i>brāhmaṇa</i>
mahāsālo	very rich	adj., m. nom. sg. of <i>mahāsāla</i>
yena Bhagavā tena	where the Blessed One (was) there	<i>yena</i> : rel. pro.; <i>tena</i> : dem. pro.; both used in the loc. sense. In the idiomatic usage these two encircle the object of approach.
upasaṃkami = upa + saṃ + √kram (kam) + i	approached	pst. 3 rd sg., pres. 3 rd sg. is <i>upasaṃkamati</i>
upasaṃkamitvā	having approached	absol.
Bhagavatā	the Blessed One	adj., m. instr. sg. <i>Bhagavantu</i>

saddhiṃ	with	indcl., used with instr. nouns.
sammodi = saṃ + √mud + a + i	exchanged greetings	pst. 3 rd sg., pres. 3 rd sg. is <i>sammodati</i>
sammodanīyaṃ	to be rejoiced	fut. pp., f. acc. sg. of <i>sammodanīya</i>
kathaṃ	talk	f. acc. sg. of <i>kathā</i>
sārānīyaṃ = √smṛ (sar) + a + anīya	to be remembered	fut. pp., f. acc. sg. of <i>sārānīya</i>
vītisāretvā = vi + ati + √sr (sar) + e + tvā	having finished	caus. absol.
ekamantaṃ = ekaṃ + antaṃ	to one side	adv., m. acc. sg. of <i>ekamanta</i> for loc. meaning; <i>ekaṃ</i> : pro.
nisīdi = ni + √sad + i	sat down	pst. 3 rd sg., pres. 3 rd sg. is <i>nisīdati</i>
nisinno = ni + √sad + ta	the one who has sat down	pp., m. nom. sg. of <i>nisinna</i>
so	that	dem. pro., m. nom. sg. of <i>ta</i> ; when this stands alone it means ‘he’.
Bhagavantaṃ	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
sutaṃ = √śru (su) + ta	learnt	pp., n. nom. sg. of <i>suta</i>
me	by me	p. pro., instr. sg. of <i>amha</i>
etaṃ	this	dem. pro., n. nom. sg. of <i>eta</i>
bho Gotama	venerable Gotama	<i>bho</i> : m. voc. sg. of <i>bhavanta</i> , honorific term used by brahmins in addressing somebody; <i>Gotama</i> : m. voc. sg. of Gotama
pubbakānaṃ	former	adj., m. gen. pl. of <i>pubbaka</i>
brāhmaṇānaṃ	brahmin	m. gen. pl. of <i>brāhmaṇa</i>
vuḍḍhānaṃ = √vṛdh + ta	elderly	adj., pp., m. gen. pl. of <i>vuḍḍha</i>
mahallakānaṃ	old	adj., m. gen. pl. of <i>mahallaka</i>
ācariyapācariyānaṃ = ācariya + pācariyānaṃ	teacher and grand teacher	adj., m. gen. pl. of <i>ācariyapācariya</i>

bhāsamānānaṃ	talking	pr. p., m. gen. pl. of <i>bhāsamāna</i> ; these gen. terms express genitive absolute indicating time.
pubbe	previous	adv., m. loc. sg. of <i>pubba</i>
sudaṃ		indcl.
ayaṃ	this	dem. pro., m. nom. sg. of <i>ima</i>
loko	world	m. nom. sg. of <i>loka</i>
avīci maññe	like purgatory	<i>avīci</i> : f. acc. pl. of <i>avīci</i> ; <i>maññe</i> : indcl.
phuṭo = √sphur + ta	pervaded	pp., m. nom. sg. of <i>phuṭa</i>
ahosi = a + √bhū (hū) + a + s + i	was	pst. 3 rd sg., pres. 3 rd sg. is <i>hoti</i>
manussehi	human being	m. intr. pl. of <i>manussa</i>
kukkuṭasampātikā = kukkuṭa + sampāta + ika	closely knit together	adj., der., f. nom. pl. of <i>kukkuṭasampātika</i>
gāmanigamarājadhāniyoti = gāmanigamarājadhāniyo + iti	village, market town and kingdom	f. nom. pl. of <i>gāmanigamarājadhāni</i>
ko	what (is)	interr. pro., m. nom. sg. of <i>ka</i>
nu		interr. p.
kho		indcl.
hetu	the cause	m. nom. sg. of <i>hetu</i>
paccayo	condition	m. nom. sg. of <i>paccaya</i>
yena	by which	rel. pro., m. instr. sg. of <i>ya</i> , always coupled with <i>hetu</i> and <i>paccaya</i> .
etarahi	at present	indcl.
manussānaṃ	of human being	m. gen. pl. of <i>manussa</i>
khayo	exhaustion	m. nom. sg. of <i>khaya</i>
hoti = √bhū (hū) + a + ti	is	pres. 3 rd sg.
tanuttaṃ = tanu + ttaṃ	decrease	abstract noun, n. nom. sg. of <i>tanutta</i>
paññāyati = pa + √jñā + ya + ti	appears	pass. pres. 3 rd sg.

gāmāpi = gāmā + api	village	<i>gāmā</i> : m. nom. pl. of <i>gāma</i> ; <i>api</i> : conj. p.
agāmā	non-village	m. nom. pl. of <i>agāma</i>
honti = √bhū (hū) + a + nti	become	pres. 3 rd pl.
nigamāpi = nigamā + api	market town	m. nom. pl. of <i>nigama</i>
nagarāpi = nagarā + api	city	n. nom. pl. of <i>nagara</i>
janapadāpi = janapadā + api	province	m. nom. pl. of <i>janapada</i>
adhammarāgarattā = a + dhamma + rāga + √raj + ta	attached to unjust passion	pp., m. nom. pl. of <i>adhammarāgaratta</i>
visamalobhābhibhūtā = visama + lobha + abhi + √bhū + ta	overcome by greed	pp., m. nom. pl. of <i>visamalobhābhibhūta</i>
micchādhammaparetā = micchā + dhamma + parā + √i + ta	following wrong behaviour	<i>micchā</i> : indcl., adv.; pp., m. nom. pl. of <i>micchādhammapareta</i>
tiṇhāni	sharp	adj., n. acc. pl. of <i>tiṇha</i>
satthāni	weapon	n. acc. pl. of <i>sattha</i>
gahetvā = √grah or √grh + e + tvā	having taken	absol.
aññaṃaññaṃ = añña + aññaṃ	one another	<i>añña</i> : adj., m. nom. sg. of <i>añña</i> ; <i>aññaṃ</i> : adj., m. acc. sg. of <i>añña</i>
jīvitā voropenti [= vi + o (ava) + √ruh + e + nti]	kill	<i>jīvitā</i> : n. abl. sg. of <i>jīvita</i> ; <i>voropenti</i> : caus. pres. 3 rd pl.
tena	because of that	dem. pro., instr. sg. of <i>ta</i>
bahū	many	adj., m. nom. pl. of <i>bahu</i>
kālaṃ karonti (= √kr̥ (kar) + o + nti)	die	<i>kālaṃ</i> : n. acc. sg. of <i>kāla</i> ; <i>karonti</i> : pres. 3 rd pl., pres. 3 rd sg. is <i>karoti</i>
ayampi = ayaṃ + api	this too	<i>ayaṃ</i> : dem. pro., m. nom. sg. of <i>ima</i> ; <i>api</i> : indcl.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Samaṇabrāhmaṇa is the general term used in Buddhist literature to denote the religious and philosophical community of India at the time of the Buddha. The term *brāhmaṇa* represents the elitist class who exercise so much influence over the society. They are the lawmakers who made Indian society fixed into four classes of people, namely, *Brāhmaṇa*, *Kṣatriya*, *Vaiśya*, and *Śūdra*. Manu, the law giver, assigns different duties to each and every class of people. Their sacred texts are called Vedas which are classified into three or four. The learned Brahmin is introduced in Buddhist literature with the words ‘*tiṇṇaṃ vedānaṃ pāragū*’ (mastered the three Vedas). Sacrifice is the main religious function highly developed in brāhmaṇic culture which ends with what is called Vedānta or Upaniṣad, secret doctrine. Brāhmaṇas believe in creator God and permanent Soul as their religion and philosophy. Samaṇas are those who oppose brāhmaṇic culture. They are grouped under different names such as *paribbājaka*, *jaṭila*, *ājīvika*, *niḡaṇṭha*, and *sogata*. Their main religious function is practising penances (*tapas*) or cultivation (*bhāvanā*) of mind.

FOR MEMORIZATION

Bhagavatā saddhiṃ sammodi, āvīci maññe phuṭo ahosi, ko nu kho hetu ko paccayo yena, aññamaññaṃ jīvitaṃ voropenti.

TEXT 19

SĪLĀNISAMSA

Pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāya. Katame pañca? Idha gahapatayo sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. Ayaṃ duttiyo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ gahapatayo sīlavā sīlasampanno yaṃ yadeva pariyaṃ upasaṃkamati, yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ visārado upasaṃkamati amaṃkubhūto. Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ gahapatayo sīlavā sīlasampanno asammūḷho kālaṃkaroti. Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ gahapatayo sīlavā sīlasampanno kāyassa bhedā parammaraṇā sugatiṃ saggāṃ lokaṃ upapajjati. Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. Ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāya.

*Mahāparinibbānasuttanta,
Dīghanikāya, II. p. 86*

ANALYSIS

pañcime = pañca + ime	these five	<i>pañca</i> : pro., nom. pl. of <i>pañca</i> ; <i>ime</i> : dem. pro., m. nom. pl. of <i>ima</i>
gahapatayo	householder	m. voc. pl. of <i>gahapati</i>
ānisaṃsā	benefit	m. nom. pl. of <i>ānisaṃsa</i>
sīlavato	morally virtuous	adj., m. gen. sg. of <i>sīlavantu</i>
sīlasampadāya	accomplishment of moral virtues	f. gen. sg. of <i>sīlasampadā</i>
katame	what	interr. pro., m. nom. pl. of <i>katama</i>
pañca	five	pro., nom. pl. of <i>pañca</i>
idha	here = in this world	indcl., adv.
sīlavā	morally virtuous	adj., m. nom. sg. of <i>sīlavantu</i>
sīlasampanno	the one with moral virtue	pp., m. nom. sg. of <i>sīlasampanna</i>
appamādādhikaraṇaṃ = appamāda + adhikaraṇaṃ	for the reason of heedfulness	n. acc. sg. of <i>appamādādhikaraṇa</i> for abl. meaning.
mahantaṃ	large	adj., n. acc. sg. of <i>mahanta</i>

bhogakkhandham = bhoga + khandham	mass of wealth	n. acc. sg. of <i>bhogakkhandha</i>
adhigacchati = adhi + gacchati	attains	pres. 3 rd sg.
ayaṃ	this (is)	dem. pro., m. nom. sg. of <i>ima</i>
paṭhamo	first	adj., m. nom. sg. of <i>paṭhama</i>
ānisaṃso	benefit	m. nom. sg. of <i>ānisaṃsa</i>
punacaparaṃ	again	indcl.
sīlasampannassa	the one with moral virtue	pp., m. dat. sg. of <i>sīlasampanna</i>
kalyāṇo	good	adj., m. nom. sg. of <i>kalyāṇa</i>
kittisaddo = kitti + saddo	reputation	m. nom. sg. of <i>kittisadda</i>
abbhugacchati = abhi + u(t) + gacchati	arises	pres. 3 rd sg.
dutiyo	second	adj., m. nom. sg. of <i>dutiya</i>
yaṃ yadeva (= yaṃ + eva)	whatever	rel. pro., f. acc. sg. of <i>ya</i>
parisaṃ	crowd	f. acc. sg. of <i>parisā</i>
upasaṃkamati = upa + saṃ + √kram (kam) + a + ti	approaches	pres. 3 rd sg.
yadi	whether	indcl.
khattiyapariṣaṃ = khattiya + pariṣaṃ	a crowd of rulers	f. acc. sg. of <i>khattiyaparisā</i>
brāhmaṇapariṣaṃ = brāhmaṇa + pariṣaṃ	a crowd of brahmins	f. acc. sg. of <i>brāhmaṇaparisā</i>
gahapatipariṣaṃ = gahapati + pariṣaṃ	a crowd of householders	f. acc. sg. of <i>gahapatiparisā</i>
samaṇapariṣaṃ = samaṇa + pariṣaṃ	a crowd of recluses	f. acc. sg. of <i>samaṇaparisā</i>
visārado	the one with bravery	adj., m. nom. sg. of <i>visārada</i>
amaṃkubhūto = a + maṃku + bhūto	without being embarrassed	pp., m. nom. sg. of <i>amaṃkubhūta</i>
tatiyo	third	adj., m. nom. sg. of <i>tatiya</i>
asammūlho = a + saṃ + √muh + ta	the one without confusion	pp., m. nom. sg. of <i>asammūlha</i>
kālaṃ karoti [= √kr (kar) + o + ti]	dies	pres. 3 rd sg.

catuttho	fourth	adj., m. nom. sg. of <i>catuttha</i>
kāyassa bhedā	at the break up of the body	<i>kāyassa</i> : m. gen. sg. of <i>kāya</i> ; <i>bhedā</i> : m. abl. sg. of <i>bheda</i>
parammaraṇā = paraṃ + maraṇā	beyond death	n. acc. sg. of <i>para</i> ; n. abl. sg. of <i>marāṇa</i>
sugatiṃ	happy state	adj., f. acc. sg. of <i>sugati</i>
saggaṃ	heaven	adj., m. acc. sg. of <i>sagga</i>
lokaṃ	world	m. acc. sg. of <i>loka</i>
upapajjati = upa + √pad + ya + ti	reaches	pres. 3 rd sg.
pañcamo	fifth	adj., m. nom. sg. of <i>pañcama</i>
ime	these	dem. pro., m. nom. pl. of <i>ima</i>
kho		indcl.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Sīla is morality. It is the first step and foundation of the Buddhist path (*sīlaṃ pana ādicaraṇaṃ paṭiṭṭhā*). It is basically founded on five moral principles known as *pañcasīla*. They are stated as refraining from killing (*pāṇātipātā veramaṇī*), refraining from stealing (*adinnādānā veramaṇī*), refraining from sexual misconduct (*kāmesu micchācārā veramaṇī*), refraining from lying (*musāvādā veramaṇī*), and refraining from taking intoxicants (*surāmerayamajjapamādaṭṭhānā veramaṇī*). These five moral principles should be undertaken by the Buddhist at his will. That is why the Pāli verb *samādiyāmi* (I undertake) occurs at the end of each precept. This undertaking should be carried out without lapse (*akhaṇḍa*), without break (*acchidda*), without spots (*asabala*), without stains (*akammāsa*), without dependency (*bhujissa*), up to the point of praise by the wise (*viññuppasattha*), and concentration of mind (*samādhisaṃvattanika*). Moral responsibility is always emphasized in the Buddha's teaching.

FOR MEMORIZATION

appamādādhikaraṇaṃ, kalyāṇo kittisaddo abbhuggacchati, kālaṃ karoti, sugatiṃ saggaṃ lokaṃ upapajjati.

DHAMMAPADĀNI

Manopubbaṅgamā dhammā
manasā ce paduṭṭhena
tato naṃ dukkhamanveti

manosetṭhā manomayā
bhāsati vā karoti vā
cakkaṃva vahato padaṃ.

Sukho Buddhānaṃ uppādo
sukhā saṃghassa sāmaggī

sukhā saddhammadesanā
samaggānaṃ tapo sukho.

Appamādo amatapadaṃ
appamattā na mīyanti

pamādo maccuno padaṃ
ye pamattā yathā matā.

Sabbe tasanti daṇḍassa
attānaṃ upamaṃ katvā

sabbesaṃ jīvitam piyaṃ
na haneyya na ghātaye.

Sabbapāpassa akaraṇaṃ
sacittapariyodapanaṃ

kusalassa upasampadā
etaṃ Buddhānasāsaṇaṃ.

Puttāmatthi dhanammatthi
attāpi attano natthi

iti bālo vihaññati
kuto puttā kuto dhaṇaṃ.

Jayaṃ veraṃ pasavati
upasanto sukhaṃ seti

dukkhaṃ seti parājito
hitvā jayaparājayaṃ.

Nacāhu na ca bhavissati
ekantaṃ nindito poso

nacetaṛahi vijjati
ekantaṃ vā pasaṃsito.

Natthi rāgasamo aggi
natthi khandhasamā dukkhā

natthi dosasamo kali
natthi santiparaṃ sukhaṃ.

Akkodhena jine kodhaṃ
jine kadariyaṃ dānena

asādhum sādhunā jine
saccena alikavādinam.

ANALYSIS

Dhammā manopubbamgamā manoseṭṭhā manomayā

dhammā	thing (has)	m. nom. pl. of <i>dhamma</i>
mano	mind	n. nom. sg. of <i>mana</i>
pubbamgamā	as the leader	adj., m. nom. pl. of <i>pubbamgama</i>
manoseṭṭhā	as the superior	adj., m. nom. pl. of <i>manoseṭṭha</i>
manomayā	mind made	adj., m. nom. pl. of <i>manomaya</i>

ce paduṭṭhena manasā bhāsati vā karoti vā

ce	if	cond. p.
paduṭṭhena = pa + duṣ + ta	with a polluted	pp., n. instr. sg. of <i>paduṭṭha</i>
manasā	mind	n. instr. sg. of <i>mana</i>
bhāsati = √bhāṣ + a + ti	speaks	pres. 3 rd sg.
vā	or	disj. p.
karoti = √kṛ (kar) + o + ti	does	pres. 3 rd sg.

tato dukkhaṃ naṃ anveti cakkamva vahato padaṃ

tato	because of that	indcl., adv.
dukkhaṃ	suffering	n. nom. sg. of <i>dukkha</i>
naṃ	him	dem. pro., m. acc. sg. of <i>ta</i>
anveti = anu + eti	follows	pres. 3 rd sg.
cakkamva = cakkam + iva	like the wheel	<i>cakkam</i> : n. nom. sg. of <i>cakka</i> ; <i>iva</i> : indcl.
vahato	of the bearer (= ox)	pr. p., m. gen. sg. of <i>vahanta</i>
padaṃ	foot (i.e., hoof)	n. nom. sg. of <i>pada</i>

Buddhānaṃ uppādo sukho saddhammadesanā sukhā

Buddhānaṃ uppādo	birth of Buddha	<i>Buddhānaṃ</i> : adj., m. gen. pl. of <i>Buddha</i> , <i>uppādo</i> : m. nom. sg. of <i>uppāda</i>
sukho	(is) happy	adj., m. nom. sg. of <i>sukha</i>
saddhammadesanā = saddhamma + desanā	explaining the dhamma	cpd., f. nom. sg. of <i>saddhammadesanā</i>
sukhā	(is) happy	adj., f. nom. sg. of <i>sukha</i>

saṃghassa sāmaggi sukhā samaggānaṃ tapo sukho

saṃghassa	of the community	m. gen. sg. of <i>saṃgha</i>
sāmaggi	unity	f. nom. sg. of <i>sāmaggi</i>
sukhā	(is) happy	adj., f. nom. sg. of <i>sukha</i>
samaggānaṃ	of the united	adj., m. gen. pl. of <i>samagga</i>
tapo	self-control	m. nom. sg. of <i>tapā</i>
sukho	is happy	adj., m. nom. sg. of <i>sukha</i>

Appamādo amatapadaṃ pamādo maccuno padaṃ

appamādo = a + pamādo	mindfulness	m. nom. sg. of <i>appamāda</i>
amatapadaṃ = amata + padaṃ	(is) a step to immortality	cpd., n. nom. sg. of <i>amatapada</i>
pamādo	unmindfulness	m. nom. sg. of <i>pamāda</i>
maccuno padaṃ	(is) a step to death	m. gen. sg. of <i>maccu</i> , n. nom. sg. of <i>pada</i>

appamattā na mīyanti ye pamattā yathā matā

appamattā = a + pa + √mad + ta	those who are mindful	pp., m. nom. pl. of <i>appamatta</i>
na mīyanti (= √mṛ + ya + nti)	do not die	<i>na</i> : neg. p.; <i>mīyanti</i> : pres. 3 rd pl., pres. 3 rd sg. is <i>mīyati</i>
ye pamattā (= pa + √mad + ta)	those who are unmindful	<i>ye</i> : rel. pro., m. nom. pl. of <i>ya</i> ; <i>pamattā</i> : pp., m. nom. pl. of <i>pamatta</i>
yathā matā (= √mṛ + ta)	just as dead	<i>yathā</i> : incl., adv.; <i>matā</i> : pp., m. nom. pl. of <i>mata</i>

Sabbe tasanti daṇḍassa sabbesaṃ jīvitam piyaṃ

sabbe	all	pro., m. nom. pl. of <i>sabba</i>
tasanti = √tras + a + nti	scared	pres. 3 rd pl., pres. 3 rd sg. is <i>tasati</i>
daṇḍassa	of punishment	m. gen. sg. of <i>daṇḍa</i>
sabbesaṃ	for all	pro., m. dat. pl. of <i>sabba</i>
jīvitam	life	n. nom. sg. of <i>jīvita</i>
piyaṃ	(is) dear	adj., n. nom. sg. of <i>piya</i>

Attānaṃ upamaṃ katvā na haneyya na ghātaye

attānaṃ	one self (with others)	m. acc. sg. of <i>atta</i>
upamaṃ katvā (= √kṛ + tvā)	having compared	<i>upamaṃ</i> : f. acc. sg. of <i>upamā</i> ; <i>katvā</i> : absol.
na haneyya (= √han + eyya)	one should not kill	<i>na</i> : neg. p.; <i>haneyya</i> : opt. 3 rd sg.
na ghātaye (= √ghan + ta + aya + e)	one should not cause to kill	caus. opt. 3 rd sg.

Sabbapāpassa akaraṇaṃ kusalassa upasampadā

sabbapāpassa = sabba + pāpassa	of all evil	cpd., adj., n. gen. sg. of <i>sabbapāpa</i>
akaraṇaṃ	not doing	n. nom. sg. of <i>akaraṇa</i>
kusalassa	of good	adj., m. gen. sg. of <i>kusala</i>
upasampadā = upa + sampadā	acquisition	f. nom. sg. of <i>upasampadā</i>

sacittapariyodapanaṃ etaṃ buddhānasāsaṇaṃ

sacittapariyodapanaṃ = sa + citta + pariyodapanaṃ	purification of one's mind	cpd., n. nom. sg. of <i>sacittapariyodapana</i>
etaṃ	this (is)	dem. pro., n. nom. sg. of <i>eta</i>
Buddhānasāsaṇaṃ = Buddhānaṃ + sāsaṇaṃ	instruction of the Buddhas	sandhi, n. nom. sg. of <i>Buddhānasāsana</i>

Puttāmatthi dhanammatthi iti bālo vihaññati

puttāmatthi = puttā + me + atthi (= √as + ti)	I have offspring	sandhi, <i>puttā</i> : m. nom. pl. of <i>putta</i> ; <i>me</i> : p. pro., gen. sg. of <i>amha</i> ; <i>atthi</i> : pres. 3 rd sg.
dhanammatthi = dhanam + me + atthi	I have wealth	sandhi, <i>dhanaṃ</i> : n. nom. sg. of <i>dhana</i>
iti	thus	indcl.
bālo	the fool	adj., m. nom. sg. of <i>bāla</i>
vihaññati = vi + √han + ya + ti	is troubled	pass. pres. 3 rd sg.

attano attāpi natthi kuto puttā kuto dhanam?

attano	for oneself	m. dat. sg. of <i>atta</i>
attāpi = attā + api	even the self	sandhi
natthi = na + atthi	there is no	sandhi
kuto puttā	whence offspring	<i>kuto</i> : incl., adv.
kuto dhanam	whence wealth	

Jayam veram pasavati parājito dukkham seti

jayam	conqueror	pr. p., m. nom. sg. of <i>jayanta</i>
veram	hatred	n. acc. sg. of <i>vera</i>
pasavati = pa + √sru + a + ti	produces	pres. 3 rd sg.
parājito = parā + √ji + ta	the defeated	pp., m. nom. sg. of <i>parājita</i>
dukkham	in pain	adv., n. acc. sg. of <i>dukkha</i>
seti = √śī + a + ti	lies down	pres. 3 rd sg.

upasanto sukham seti hitvā jayaparājayam

upasanto = upa + √śam + ta	the peaceful	pp., m. nom. sg. of <i>upasanta</i>
sukham	with ease	adv., n. acc. sg. of <i>sukha</i>
seti = √śī + a + ti	lies down	pres. 3 rd sg.
hitvā = √hā + i + tvā	having abandoned	absol.
jayaparājayam = jaya + parājayam	both victory and defeat	cpd., n. acc. sg. of <i>jayaparājaya</i>

Nacāhu na ca bhavissati nacetarahi vijjati

nacāhu = na + ca + ahu	there was no	sandhi, <i>ahu</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>hoti</i>
na ca bhavissati	there will not be	<i>bhavissati</i> : fut. 3 rd sg., pres. 3 rd sg. is <i>bhavati</i>
nacetarahi = na + ca + etarahi	not at present	sandhi
vijjati = √vid + ya + ti	is to be found	pass. pres. 3 rd sg.

ekantaṃ nindito poso ekantaṃ vā pasaṃsito

ekantaṃ	absolutely	adv., n. acc. sg. of <i>ekanta</i>
nindito = $\sqrt{\text{nind}} + i + ta$	blamed	pp., m. nom. sg. of <i>nindita</i>
poso	person	m. nom. sg. of <i>posa</i>
vā	or	disj. p.
pasaṃsito = pa + $\sqrt{\text{śams}} + i + ta$	praised	pp., m. nom. sg. of <i>pasaṃsita</i>

Natthi rāgasamo aggi natthi dosasamo kali

natthi = na + atthi	there is no	sandhi
rāgasamo = rāga + samo	lust like	cpd., adj., m. nom. sg. of <i>rāgasama</i>
aggi	fire	m. nom. sg. of <i>aggi</i>
natthi	there is no	sandhi
dosasamo = dosa + samo	hatred like	cpd., adj., m. nom. sg. of <i>dosasama</i>
kali	ruin	m. nom. sg. of <i>kali</i>

natthi khandhasamā dukkhā natthi santiparaṃ sukhaṃ

natthi	there is no	sandhi
khandhasamā = khandha + samā	aggregates like	cpd., adj., m. nom. pl. of <i>khandhasama</i>
dukkhā	misery	m. nom. pl. of <i>dukkha</i>
natthi	there is no	sandhi
santiparaṃ = santi + paraṃ	beyond peace	cpd., n. nom. sg. of <i>santipāra</i>
sukhaṃ	happiness	n. nom. sg. of <i>sukha</i>

Akkodhena jine kodhaṃ sādhuṇā asādhūṃ jine

akkodhena = a + kodhena	by non-hatred	sandhi, m. instr. sg. of <i>akkodha</i>
jine = $\sqrt{\text{ji}} + nā + e$	one should conquer	opt. 3 rd sg.
kodhaṃ	hatred	m. acc. sg. of <i>kodha</i>
sādhuṇā	by being good	adv., m. instr. sg. of <i>sādhu</i>
asādhūṃ	the bad	adj., m. acc. sg. of <i>asādhū</i>
jine	one should conquer	opt. 3 rd sg.

dānena jine kadariyaṃ saccena alikavādinam

dānena	by giving	adv., n. instr. sg. of <i>dāna</i>
jine	one should conquer	opt. 3 rd sg.
kadariyaṃ	the stingy	m. acc. sg. of <i>kadariya</i>
saccena	by speaking truth	adv., n. instr. sg. of <i>sacca</i>
alika + vādinam (jine) = alika + vādinam	one should conquer the liar	m. acc. sg. of <i>alika + vādī</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

There are three terms used in Pāli suttas to denote mind. They are *citta*, *mano*, and *viññāṇa*. In the Sutta Piṭaka they seem to have been used synonymously without any distinction. The following statement we find in the Saṃyuttanikāya: *Yaṅca kho etaṃ bhikkhave vuccati cittaṃ itipi mano itipi viññāṇaṃ itipi taṃ rattiya ca divasassa ca aññadeva uppajjati aññaṃ nirujjhati.* — S. II. p. 95. This means what is called *citta* or *mano* or *viññāṇa* is subject to change day and night. It is to be noted that in the Abhidhamma *citta* is used as a technical term denoting the mind in general. In terms of *citta*, the sensory world (*kāmāvacara*), world of form (*rūpāvacara*), world of no form (*arūpāvacara*), and the world beyond (*lokuttara*) are classified in it. When we examine these terms used in various suttas of the Sutta Piṭaka we can notice some distinctions among themselves. The term *citta* seems to be more fundamental in its use than the others. The term *mano* is used as a coordinator of the sense experience. Memory is its support (*manassa sati paṭisaraṇam*) — S. V. p. 218. *Viññāṇa* is used as a connecting link between the internal organ and external object as is seen in the example: *cakkhuṅca paṭicca rūpe ca uppajjati cakkhuviññāṇam*. It is also used as a connecting link between this life and the next.

FOR MEMORIZATION

paduṭṭhena manasā, cakkamva vahato padaṃ, pamattā yathā matā, attānaṃ upamaṃ katvā, tasanti daṇḍassa.

TEXT 21

VEḶUVANAṂ DAMMI

Atha kho rañño Māgadhasa Seniyassa Bimbisārassa etadahosi: Idaṃ kho amhākaṃ Veḷuvanaṃ uyyānaṃ gāmato neva atidūre na accāsanne gamanāgamanasampannaṃ atthikānaṃ atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasārappaṃ, yannūnāhaṃ Veḷuvanaṃ uyyānaṃ Buddhapamukhasa bhikkhusaṃghassa dadeyyanti. Atha kho rājā Māgadho Seniyō Bimbisāro sovaṇṇamayaṃ bhimkāraṃ gahetvā Bhagavato onojesi etāhaṃ bhante Veḷuvanaṃ uyyānaṃ Buddhapamukhasa bhikkhusaṃghassa dammīti. Paṭiggahehi Bhagavā ārāmaṃ. Atha kho Bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utṭhāyāsanā pakkāmi.

Mahāvaggapāli,
Vinaya, I. p. 39

ANALYSIS

atha kho	then	indcl.
rañño	king	adj., m. dat. sg. of <i>rāja</i>
Māgadhasa	the one who belongs to Magadha	der., m. dat. sg. of Māgadha
Seniyassa = senā + iya	one who has army	adj., m. dat. sg. of Seniya
Bimbisārassa	personal name	m. dat. sg. of Bimbisāra
etadahosi = etaṃ (Skt. etad) + ahosi [= a + √bhū (hū) + a + s + i]	this (idea) occurred	<i>ahosi</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>hoti</i>
idaṃ	this	dem. pro., n. nom. sg. of <i>ima</i>
kho		indcl.
amhākaṃ	our	p. pro., gen. pl. of <i>amha</i>
veḷuvanaṃ	bamboo forest	n. nom. sg. of <i>veḷuvana</i>
uyyānaṃ	park	adj., n. nom. sg. of <i>uyyāna</i>

gāmato	village	m. abl. sg. of <i>gāma</i>
neva = na + eva	neither	indcl.
atidūre	too far away	adv., n. loc. sg. of <i>atidūra</i>
na	nor	neg. p.
accāsanne = ati + āsanne	too close	adv., n. loc. sg. of <i>accāsanna</i>
gamanāgamanasampannaṃ = gamana + āgamana + sampannaṃ (= saṃ + √pad + ta)	passable	pp., n. nom. sg. of <i>gamanāgamanasampanna</i>
atthikānaṃ	purposive	adj., m. dat. pl. of <i>atthika</i>
manussānaṃ	human being	m. dat. pl. of <i>manussa</i>
abhikkamanīyaṃ = abhi + √kam + anīya	attractive	fut. pp., nom. sg. of <i>abhikkamanīya</i>
divā	during the day time	indcl., adv.
appākiṇṇaṃ = appa + ā + √kir + ta	not crowded	pp., n. nom. sg. of <i>appākiṇṇa</i>
rattiṃ	night (during the night time)	f. acc. sg. of <i>ratti</i>
appasaddaṃ = appa + saddaṃ	noise-less	adj., n. nom. sg. of <i>appasadda</i>
appanigghosaṃ = appa + ni + ghosaṃ	no shouting	adj., n. nom. sg. of <i>appanigghosa</i>
vijanavātaṃ = vi + jana + vātaṃ	deserted of people	adj., n. nom. sg. of <i>vijanavāta</i>
manussarāhaseyyakaṃ = manussa + rahas + seyya + kaṃ	suitable for secrecy of human beings	adj., n. nom. sg. of <i>manussarāhaseyyaka</i>
paṭisallānasārappaṃ = paṭisallāna + sārappaṃ	suitable for seclusion	adj., n. nom. sg. of <i>paṭisallānasārappa</i>
yannūnāhaṃ = yannūna + ahaṃ	may I	<i>yannūna</i> : indcl., used with opt.
Buddhapamukhassa	headed by the Buddha	adj., m. dat. sg. of <i>Buddhapamukha</i>
bhikkhusaṃghassa	community of monks	m. dat. sg. of <i>bhikkhusaṃgha</i>

dadeyyanti = dadeyyaṃ (= √dā + eyyaṃ) + iti	should give	opt. 1 st sg., root redup.; <i>iti</i> : indcl.
sovaṇṇamayaṃ	golden	adj., der., m. acc. sg. of <i>sovaṇṇamaya</i>
bhiṃkāraṃ	water vessel	m. acc. sg. of <i>bhiṃkāra</i>
gahetvā = √grah or √gr̥h + e + tvā	having taken	absol.
Bhagavato	the Blessed One	adj., m. dat. sg. of <i>Bhagavantu</i>
onojesi = o + √nud + e + s + i	handed over	caus. pst. 3 rd sg.
etāhaṃ = etaṃ + ahaṃ	this I	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i>
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
dammīti = √dā + mi + iti	(saying) give	pres. 1 st sg.
paṭiggahesi = paṭi + √grah or √gr̥h + e + s + i	accepted	caus. pst. 3 rd sg.
ārāmaṃ	grove	n. acc. sg. of <i>ārāma</i>
dhammiyā	related to dhamma	adj., der., f. instr. sg. of <i>dhammī</i>
kathāya	talk	f. instr. sg. of <i>kathā</i>
sandassetvā = saṃ + √dṛś (das) + e + tvā	having made him seen	caus. absol.
samādapetvā = saṃ + ā + √dā + āpe + tvā	having made him undertake	caus. absol.
samuttejetvā = saṃ + u(t) + √tij + e + tvā	having made him inspired	caus. absol.
sampahaṃsetvā = saṃ + pa + √hr̥ṣ (has) + e + tvā	having made him happy	caus. absol.
uṭṭhāyāsana = uṭṭhāya [u(t) + √sthā (ṭhā) + ya] + āsanā	having got up from the seat	<i>uṭṭhāya</i> : absol.; <i>āsanā</i> : n. abl. sg. of <i>āsana</i>
pakkāmi = pa + √kram (kam) + i	went off	pst. 3 rd sg., pres. 3 rd sg. is <i>pakkamati</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

The word *ārāma* has two meanings, one is garden and the other monastery. *Āramanti etthāti ārāmo*, this is the definition given to the term in the commentaries. *Ārāma* accordingly is a place where people take delight in their minds. Whether it is a garden or a monastery people become happy when they find themselves therein. Those places are calm, quiet and peaceful. The Buddhist literature mentions several *ārāmas* in the Buddha's time. They are named as Veḷuvanārāma, Nigrodhārāma, Pubbārāma, Jetavanārāma and so on. The first is in Rājagaha, the capital of Magadha, the second in Kapilavatthu, the capital of the Sākiya kingdom, and the third and fourth are in Sāvatthi, capital of the Kosala kingdom. The last two are very popular and mentioned quite often in the Pāli literature. Most of the suttas, recorded in the Sutta Piṭaka, have their origin in Sāvatthi. After the dedication of these two monasteries the Buddha's wandering life comes to an end and he stays 25 consecutive years in these two monasteries, built by Visākhā and Anāthapiṇḍika respectively. In the text given above, mention is made of the basic characteristics of an *ārāma*. Among them accessibility, silence, quietude, and suitability for the practice seem to have been given special attention.

FOR MEMORIZATION

neva atidūre nāccāsanne, divā appākiṇṇaṃ rattiṃ appasaddaṃ, yannūnāhaṃ dadeyyaṃ, bhinṅkāraṃ gahetvā, Bhagavato onojesi.

TEXT 22

PAVĀRAṆĀ

Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Pubbārāme Migāramātupāsāde mahatā bhikkhusaṃghena saddhiṃ pañcamatthehi bhikkhusatehi sabbeheva arahantehi. Tena kho pana samayena Bhagavā tadahuposathe pannarase pavāraṇāya bhikkhusaṃghaparivuto ajjhokāse nisinno hoti. Atha kho Bhagavā tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā bhikkhū āmantesi. Handadāni bhikkhave pavārayāmi vo, na ca me kiñci garahatha kāyikaṃ vā vācasikaṃ vā. Evaṃ vutte āyasmā Sāriputto utthāyāsanaṃ ekamsaṃ uttarāsaṃgaṃ karitvā yena Bhagavā tenañjaliṃ paṇāmetvā Bhagavantam etadavoca. Na kho mayaṃ bhante Bhagavato kiñci garahāma kāyikaṃ vā vācasikaṃ vā. Bhagavā hi bhante anuppannassa maggassa uppādetā, asaṇjātassa maggassa saṇjānetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido maggānugā ca bhante etarahi sāvaka viharanti pacchāsamannāgatā.

Pavāraṇāsutta, Vaṅgīsaṃyutta, Saṃyuttanikāya, I. pp. 410-411

ANALYSIS

ekam	one	pro., m. acc. sg. of <i>eka</i>
samayaṃ	time	m. acc. sg. of <i>samaya</i> , acc. for loc. meaning.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
Sāvattiyaṃ	capital of Kosala	f. loc. sg. of Sāvatti
viharati = vi + √hr̥ (har) + a + ti	abides	pres. 3 rd sg.; <i>ekam samayaṃ</i> refers to the pst., therefore the translation should be “abided”.
Pubbārāme	Eastern monastery of Sāvatti	adj., m. loc. sg. of Pubbārāma
Migāramātupāsāde	mansion of Migāra’s mother	m. loc. sg. of <i>Migāramātu-pāsāda</i> , Migāramātu was the second name of Visākhā, the chief female lay disciple of the Buddha.

mahatā	large	adj., m. instr. sg. of <i>mahanta</i>
bhikkhusaṃghena	community of monks	m. instr. sg. of <i>bhikkhusaṃgha</i>
saddhiṃ	with	indcl., used with instr. nouns.
pañcamattehi	about five	adj., n. instr. pl. of <i>pañcamatta</i>
bhikkhusatehi = bhikkhu + satehi	hundred monks	n. instr. pl. of <i>bhikkhusata</i>
sabbeheva = sabbehi + eva	all	<i>sabbehi</i> : pro., m. instr. pl. of <i>sabba</i> ; <i>eva</i> : emph. p.
arahantehi	arahant	adj., m. instr. pl. of <i>arahanta</i>
tena	at that	dem. pro., m. instr. sg. of <i>ta</i>
kho pana		indcl.
samayena	time	m. instr. sg. of <i>samaya</i> , instr. case is used for loc. meaning.
tadahuposathe = taṃ (tad) + ahu + uposathe	that Uposatha day	m. loc. sg. of <i>tadahuposatha</i> ; <i>uposatha</i> day is the day of observance. It falls on the fifteenth day of the month.
pannarase = pañca + dase	fifteenth	adj., m. loc. sg. of <i>pannarasa</i>
pavāraṇāya	invitation ceremony	f. dat. sg. of <i>pavāraṇā</i>
bhikkhusaṃghaparivuto = bhikkhu + saṃgha + parivuto [= pari + √vṛ (vu) + ta]	surrounded by the community of monks	cpd., pp., m. nom. sg. of <i>bhikkhusaṃghaparivuta</i>
ajjhokāse = adhi + okāse	open air	m. loc. sg. of <i>ajjhokāsa</i>
nisinno = ni + √sad + ta	has sat down	pp., m. nom. sg. of <i>nisinna</i> , comple.
hoti = √bhū (hū) + a + ti	is (has)	pres. 3 rd sg.
atha kho		indcl.
tuṇhībhūtaṃ = tuṇhī + √bhū + ta	silent	pp., m. acc. sg. of <i>tuṇhībhūta</i>
bhikkhusaṃghaṃ	community of monks	m. acc. sg. of <i>bhikkhusaṃgha</i>
anuviloketvā = anu + vi + √lok + e + tvā	having surveyed	absol.

bhikkhū	monk	m. acc. pl. of <i>bhikkhu</i>
āmantesi = ā + √mant + e + s + i	addressed	denom., pst. 3 rd sg.
handadāni	well then	indcl.
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
pavārayāmi = pa + √vṛ (var) + aya + mi	I invite	caus. pres. 1 st sg.
vo	you	p. pro., acc. pl. of <i>tumha</i>
na	not	neg. p.
ca		conj. p.
me	my	p. pro., gen. sg. of <i>amha</i>
kiñci = kiṃ + ci	whatever	<i>kiṃ</i> : interr. pro., n. acc. sg. of <i>ka</i> ; <i>ci</i> : interr. p.
garahatha = √garh + a + tha	censure	pres. 2 nd pl., pres. 3 rd sg. is <i>garahati</i>
kāyikaṃ = kāya + ika	related to the body	adj., der., n. acc. sg. of <i>kāyika</i>
vā	or	disj. p.
vācasikaṃ = vaca(s) + ika	related to the word	adj., der., n. acc. sg. of <i>vācasika</i>
evaṃ	thus	indcl., adv.
vutte = √vac + ta	(when it was) said	pp., n. loc. sg. of <i>vutta</i>
āyasmā	the venerable	adj., m. nom. sg. of <i>āyasmantu</i>
Sāriputto	name of the chief monk disciple of the Buddha	m. nom. sg. of <i>Sāriputta</i>
uṭṭhāya = u(t) + √sthā (ṭhā) + ya	having got up	absol.
āsanā	seat	n. abl. sg. of <i>āsana</i>
ekaṃsaṃ = eka + aṃsaṃ	one shoulder	m. acc. sg. of <i>ekaṃsa</i> , used in the loc. sense
uttarāsaṃgaṃ	upper robe	m. acc. sg. of <i>uttarāsaṃga</i>
karitvā = √kr (kar) + i + tvā	having arranged	absol.
yena Bhagavā tena	towards the Blessed One	

añjaliṃ	folded palms	f. acc. sg. of <i>añjali</i>
pañāmetvā = pa + √nam + e + tvā	having extended	caus. absol.
Bhagavantam	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
na kho		indcl.
mayam	we	p. pro., nom. pl. of <i>amha</i>
Bhagavato	the Blessed One	adj., m. gen. sg. of <i>Bhagavantu</i>
garahāma = √garh + a + ma	censure	pres. 1 st pl., pres. 3 rd sg. is <i>garahati</i>
hi		emph. p.
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
anuppannassa = an + u(t) + √pad + ta	unborn	pp., m. gen. sg. of <i>anuppanna</i>
maggassa	path	m. gen. sg. of <i>magga</i>
uppādetā	originator	adj., m. nom. sg. of <i>uppādetu</i>
asañjātassa = a + saṃ + √jan + ta	unknown	pp., m. gen. sg. of <i>asañjāta</i>
sañjānetā	introducer	adj., m. nom. sg. of <i>sañjānetu</i>
anakkhātassa = an + ā + √khyā + ta	undeclared	pp., m. gen. sg. of <i>anakkhāta</i>
akkhātā	declarer	adj., m. nom. sg. of <i>akkhātu</i>
maggaññū	knower of the path	adj., m. nom. sg. of <i>maggaññū</i>
maggavidū	discerner of the path	adj., m. nom. sg. of <i>maggavidū</i>
maggakovido	the one skilled in the path	adj., m. nom. sg. of <i>maggakovida</i>
maggānugā = maggā + anugā	following the path	adj., m. nom. pl. of <i>maggānuga</i>
etarahi	currently	indcl.
sāvākā = √śru (su) + aka	disciple	der., m. nom. pl. of <i>sāvaka</i>
viharanti = vi + √hr̥ (har) + a + nti	abide	pres. 3 rd pl., pres. 3 rd sg. is <i>viharati</i>

pacchā	behind	incl.
samannāgatā = saṃ + anu + ā + √gam + ta	following	pp., m. nom. pl. of <i>samannāgata</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Uposatha and *Pavāraṇā* are two ceremonies conducted in the Buddhist community of monks and nuns. *Uposatha* means ‘observance day’ which normally falls on every fifteenth day of the month. Monks and nuns on that day assemble in one specific place known as ‘*śīmā*’ (boundary) and recite the *pātimokkha*, the code of rules. This is what is called ‘*uposathaṃ kareyya, pātimokkhaṃ uddiseyya*’ in Pāli. When it is said ‘*uposathaṃ upavaseyya*’ it means observing eight precepts and practising fasting by the lay Buddhists.

Pavāraṇā means invitation. As a ceremony it is held once a year on the full moon day of October. When the monks and nuns at the end of three months’ rains retreat assemble together, they invite each other or the *saṃgha* to point out any misbehaviour on their part during the said period. The purpose is to correct themselves on the one hand and to show their humility on the other.

FOR MEMORIZATION

mahatā bhikkhusaṃghena saddhiṃ, tadahuposathe pannarase, handadāni, ekaṃsaṃ uttarāsaṃgaṃ karitvā, añjaliṃ paṇāmetvā.

TEXT 23

PĀTIMOKKHAM

Anujānāmi bhikkhave pātimokkham uddisitum. Evañca pana bhikkhave uddisitabbaṃ: Vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: Suṇātu me bhante saṃgho, aḷḷuposatho pannaraso, yadi saṃghassa pattakallaṃ, saṃgho uposathaṃ kareyya pātimokkham uddiseyya. Kiṃ saṃghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha, pātimokkham uddisissāmi, taṃ sabbeva santā sādhukaṃ suṇoma manasikaroma. Yassa siyā āpatti so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ. Tuṇhībhāvena kho panāyasmante parisuddhāti vedissāmi. Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti evameva evarūpāya parisāya yāvatatiyaṃ anussāvitam hoti. Yo pana bhikkhu yāvatatiyaṃ anussāviyamāne saramāno santiṃ āpattiṃ nāvikareyya, sampajānamusāvādassa hoti.

Mahāvaggapāli,
Vinaya, I. pp. 102-103

ANALYSIS

anujānāmi = anu + √jān + nā + mi	(I) allow	pres. 1 st sg., pres. 3 rd sg. is <i>anujānāti</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
pātimokkham = pati + mokkham	code of rules	n. acc. sg. of <i>pātimokkha</i>
uddisitum = u(t) + √dṛś (dis) + i + tum	to recite	inf.
evañca = evaṃ + ca	thus	<i>evaṃ</i> : incl., adv.
pana		incl.
uddisitabbaṃ	should be recited	fut. pp., n. nom. sg. of <i>uddisita</i>
vyattena	learned	adj., m. instr. sg. of <i>vyatta</i>
bhikkhunā	monk	m. instr. sg. of <i>bhikkhu</i>
paṭibaleṇa	competent	adj., m. instr. sg. of <i>paṭibala</i>
saṃgho	community	m. nom. sg. of <i>saṃgha</i>
ñāpetabbo = √jñā + āpe + tabba	should be informed	caus. fut. pp., m. nom. sg. of <i>ñāpetabba</i>

suṇātu = $\sqrt{\text{śru}}$ (su) + ṇā + tu	listen	imper. 3 rd sg.
me	to me	p. pro., dat. sg. of <i>amha</i>
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
ajjuposatho = ajja + uposatho	today is observance day	<i>ajja</i> : indcl.; <i>uposatho</i> : m. nom. sg. of <i>uposatha</i>
pannaraso	fifteenth day	adj., m. nom. sg. of <i>pannarasa</i>
yadi	if	cond. p.
saṃghassa	for the community	m. dat. sg. of <i>saṃgha</i>
pattakallaṃ = patta (= pa + $\sqrt{\text{āp}}$ + ta) + kallaṃ	suitable time	<i>patta</i> : pp.; <i>pattakallaṃ</i> : n. nom. sg. of <i>pattakalla</i>
uposathaṃ	observance	m. acc. sg. of <i>uposatha</i>
kareyya = $\sqrt{\text{kr}}$ (kar) + eyya	should perform	opt. 3 rd sg.
pātimokkhaṃ	code of rules	n. acc. sg. of <i>pātimokkha</i>
uddiseyya = u(t) + $\sqrt{\text{dṛś}}$ (dis) + eyya	should recite	opt. 3 rd sg.
kiṃ	what (is)	interr. pro., n. nom. sg. of <i>ka</i>
pubbakiccaṃ = pubba + kiccaṃ	preliminary	n. nom. sg. of <i>pubbakicca</i>
pārisuddhiṃ = pari + $\sqrt{\text{śudh}}$ + ti	purity	f. acc. sg. of <i>pārisuddhi</i>
āyasmanto	venerable sir	m. voc. pl. of <i>āyasmantu</i>
ārocetha = ā + $\sqrt{\text{ruc}}$ + e + tha	announce	caus. imper. 2 nd pl.
uddisissāmi = u + $\sqrt{\text{dṛś}}$ + i + ssāmi	I shall recite	fut. 1 st sg.
taṃ	it	dem. pro., n. acc. sg. of <i>ta</i>
sabbeva = sabbe + eva	all	<i>sabbe</i> : pro., m. nom. pl. of <i>sabba</i> ; <i>eva</i> : emph. p.
santā	the cultured one	m. nom. pl. of <i>santa</i>
sādhukaṃ	well	indcl., adv.
suṇoma = $\sqrt{\text{śru}}$ (su) + ṇo + ma	listen to	imper. 1 st pl.

manasikaroma	pay attention to	imper. 1 st pl.
yassa	for anyone	rel. pro., m. dat. sg. of <i>ya</i>
siyā = √as + yā (Skt. yat)	there would be	opt. 3 rd sg.
āpatti	transgression	f. nom. sg. of <i>āpatti</i>
so	he	dem. pro., m. nom. sg. of <i>ta</i>
āvikareyya = āvi + √kṛ (kar) + eyya	should reveal	opt. 3 rd sg.; <i>āvi</i> : indcl.
asantiyā āpattiyā	in the absence of transgression	loc. abscl.
tuṇhī bhavitabbaṃ = tuṇhī + bhavitabbaṃ [= √bhū (hū) + a + i + tabba]	should observe silence	<i>tuṇhī</i> : adv.; <i>bhavitabbaṃ</i> : fut. pp., n. nom. sg. of <i>bhavitabba</i>
tuṇhībhāvena = tuṇhī + bhāvena	observing silence	m. instr. sg. of <i>tuṇhībhāva</i>
kho pana		indcl.
āyasmante	the venerable	adj., m. nom. pl. of <i>āyasmantu</i>
parisuddhāti = parisuddhā + iti	(are) pure	<i>parisuddhā</i> : pp., m. nom. pl. of <i>parisuddha</i> ; <i>iti</i> : connecting link of two clauses.
vedissāmi = √vid + e + i + ssāmi	I shall understand	fut. 1 st sg.
yathā	just as	indcl., adv.
paccekapuṭṭhassa = pacceka (= pati + eka) + puṭṭhassa (= √prach or √pṛch + ta)	individually asked	pp., m. gen. sg. of <i>paccekapuṭṭha</i>
veyyākaraṇaṃ	exposition or explanation	n. nom. sg. of <i>veyyākaraṇa</i>
hoti = √bhū (hū) + a + ti	(there) is	pres. 3 rd sg.
evameva = evaṃ + eva	in the same way	indcl.
evarūpāya parisāya	in the assembly of this kind	<i>evarūpāya</i> : adj., f. loc. sg. of <i>evarūpa</i> ; <i>parisāya</i> : f. loc. sg. of <i>parisā</i>
yāvataṭṭhiyaṃ = yāva + tatiyaṃ	until the third time	<i>yāva</i> : indcl.; <i>tatiyaṃ</i> : adv.

anussāvitam = anu + √śru + e + i + ta	announced	pp., n. nom. sg. of <i>anussāvita</i>
yo pana	whatever	yo: rel. pro., m. nom. sg. of <i>ya</i> ; <i>pana</i> : indcl.
bhikkhu	monk	m. nom. sg. of <i>bhikkhu</i>
anussāviyamāne = anu + sāviya + māna	being announced	pass. pr. p., n. loc. sg. of <i>anussāviyamāna</i>
saramāno = √smṛ (sar) + a + māna	being reminded	pass. pr. p., m. nom. sg. of <i>saramāna</i>
santiṃ	existing	f. acc. sg. of <i>santī</i>
nāvikareyya = na + āvi + kareyya	should not reveal	opt. 3 rd sg.
sampajānamusāvādo	(telling of) deliberate lie	m. nom. sg. of <i>sampajānamusāvāda</i>
assa	for him	dem. pro., m. dat. sg. of <i>ima</i>
hoti	there is	

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Pātimokkha originally means declaration of individual purity in the assembly of monks. In the suttas it is used as a part of the *sīla* (*pātimokkha-saṃvarasaṃvuto viharati*, abides with the restraint of *pātimokkha*). When the *saṃgha* is legally established and a body of rules is made for the discipline of monks and nuns it becomes customary to assemble together fortnightly and recite the code of rules. Thus the original meaning of the term is shifted to a new meaning of binding together and the recital of the code of rules is understood to be the purpose of *pātimokkha*. Holding of fortnightly meetings and the recital of *pātimokkha* are necessarily connected. That is why the expression: *uposathaṃ kareyya*, and *pātimokkhaṃ uddiseyya* are used synonymously.

FOR MEMORIZATION

ajjuposatho pannaraso, sādhukaṃ suṇoma manasikaroma, āvikareyya, yāvataṭṭhiyaṃ anussāviyamāne.

ACCAYADESANĀ

Accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, sohaṃ pitaraṃ dhammikaṃ dhammarājānaṃ issariyassa kāraṇā jīvitaṃ voropesiṃ. Tassa me bhante Bhagavā accayaṃ accayato paṭigaṇhātu āyatiṃ saṃvarāyāti. Taggha tvaṃ mahārāja accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yaṃ tvaṃ pitaraṃ dhammikaṃ dhammarājānaṃ jīvitaṃ voropesi. Yato ca kho tvaṃ mahārāja accayaṃ accayato disvā yathā-dhammaṃ paṭikarosi, taṃ te mayaṃ paṭigaṇhāma. Vuddhihesā mahārāja ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatiṃ saṃvaram āpajjatīti.

Sāmaññaphalasutta,
Dīghanikāya, I. p. 85

ANALYSIS

accayo = ati + ayo (from √i)	fault	m. nom. sg. of <i>accaya</i>
maṃ	me	p. pro., acc. sg. of <i>amha</i>
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
accagamā = ati + a + √gam + ā	surpassed	pst. 3 rd sg.
yathā	just as	indcl., adv.
bālaṃ	fool	adj., m. acc. sg. of <i>bāla</i>
mūḷhaṃ = √muh + ta	confused	pp., m. acc. sg. of <i>mūḷha</i>
akusalaṃ = a + kusalaṃ	unskilled	adj., m. acc. sg. of <i>akusala</i>
sohaṃ = so + ahaṃ	that I	so: dem. pro., m. nom. sg. of <i>ta</i> ; ahaṃ: p. pro., nom. sg. of <i>amha</i>
pitaraṃ	father	m. acc. sg. of <i>pitu</i>
dhammikaṃ = dhamma + ika	just	adj., der., m. acc. sg. of <i>dhammika</i>
dhammarājānaṃ = dhamma + rājānaṃ	just king	m. acc. sg. of <i>dhammarāja</i>

issariyassa	authority	der., n. gen. sg. of <i>issariya</i>
kāraṇā	cause	n. abl. sg. of <i>kāraṇa</i> ; <i>issariyassa kāraṇā</i> ; idiomatic expression, meaning: for the reason of authority.
jīvītā	life	n. abl. sg. of <i>jīvita</i>
voropesiṃ = vi + o + √ruh + e + s + iṃ	deprived	pst. 1 st sg., pres. 3 rd sg. is <i>voropeti</i>
tassa me	of (that) me	<i>tassa</i> : dem. pro., gen. sg. of <i>ta</i> ; <i>me</i> : p. pro., gen. sg. of <i>amha</i>
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
accayato	as a fault	m. abl. sg. of <i>accaya</i>
paṭigāṇhātu = pati + √grah or √gr̥h + ṇā + tu	please accept	imper. 3 rd sg.
āyatiṃ = ā + √yam + ti	future	adv., acc. sg. of <i>āyati</i>
saṃvarāya = saṃ + √vr̥ + a	restraintment	der., m. dat. sg. of <i>saṃvara</i>
iti		indcl., showing the end of the sentence.
taggha	indeed	indcl.
tvam̐	you	p. pro., acc. sg. of <i>tumha</i>
mahārāja	great king	m. voc. sg. of <i>mahārāja</i>
yaṃ	that	rel. pro. connecting two clauses together.
voropesi	deprived	pst. 2 nd sg.
yato	as	indcl., adv.
ca		conj. p.
kho		indcl.
tvam̐	you	p. pro., nom. sg. of <i>tumha</i>
disvā = √dṛś (dis) + tvā	having seen	absol.
yathāddhammaṃ	according to the law	adv. m. acc. sg. of <i>yathāddhamma</i>
paṭikarosi = paṭi + √kr̥ (kar) + o + si	atone for	pres. 2 nd sg., pres. 3 rd sg. is <i>paṭikaroti</i>

taṃ	that	dem. pro., m. acc. sg. of <i>ta</i>
te	your	p. pro., gen. sg. of <i>tumha</i>
mayam	we	p. pro., nom. pl. of <i>amha</i>
paṭiṇaṇhāma = paṭi + √grah or √gṛh (gah) + ṇā + ma	accept	meta. pres. 1 st pl., pres. 3 rd sg. is <i>paṭiṇaṇhāti</i>
vuddhihesā = vuddhi + hi + esā	this is indeed a progress	<i>vuddhi</i> : f. nom. sg. of <i>vuddhi</i> ; <i>hi</i> : emph. p.; <i>esā</i> : adj., f. nom. sg. of <i>eta</i>
ariyassa vinaye	in the discipline of the Noble	<i>ariyassa</i> : adj., m. gen. sg. of <i>ariya</i> ; <i>vinaye</i> : m. loc. sg. of <i>vinaya</i> ; these two words occur together as one unit.
yo	who	rel. pro., m. nom. sg. of <i>ya</i>
āpajjatīti = āpajjati (= ā + √pad + ya + ti) + iti	undergoes	pres. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Accayadesanā, confession of guilt, is a remedial measure taken up in Buddhist discipline. It relieves the offender from guilty conscience. When an offender is confessing his guilt with sincerity of purpose, Buddhism says that it should be accepted for the sake of his future restraintment. Non-acceptance of a guilt confessed by another is itself regarded as an offence in the Buddhist *vinaya*. Buddhism in principle accepts the importance of forgiveness for social harmony. However, it is to be noted that not all the offences committed can be confessed or forgiven according to the Buddhist law.

FOR MEMORIZATION

accayo accagamā, issariyassa kāraṇā, jīvitā voropesi, āyatim saṃvarāya, ariyassa vinaye, yathādhammaṃ paṭikaroti.

ABHIKKAMATHĀYASMANTO

Ekam samayaṃ Bhagavā Nāḍike viharati Giṇḍakāvasathe. Tena kho pana samayena āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Gosingasālavanadāye viharanti. Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vuṭṭhito yena Gosingasālavanadāyo tenupasaṃkami. Addasā kho dāyapālo Bhagavantam dūratova āgacchantam, disvāna Bhagavantam etadavoca: Mā samaṇa, etaṃ dāyaṃ pāvīsi, santettha tayo kulaputtā attakāmarūpā viharanti, mā tesam aphāsumakāsīti. Assosi kho āyasmā Anuruddho dāyapālassa Bhagavatā saddhiṃ mantayamānassa, sutvāna dāyapālam etadavoca: Māvuso dāyapāla, Bhagavantam vāresi, satthā no Bhagavā anuppattoti. Atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo tenupasaṃkami, upasaṃkamitvā āyasmantaṇca Nandiyam āyasmantaṇca Kimbilaṃ etadavoca: Abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no Bhagavā anuppattoti.

Cūḷagosingasutta,
Majjhimanikāya, I. pp. 205-206

ANALYSIS

ekam	one	pro., m. acc. sg. of <i>eka</i>
samayaṃ	time	m. acc. sg. of <i>samaya</i> , acc. for loc. meaning
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
Nāḍike	name of a place	m. loc. sg. of <i>Nāḍika</i>
viharati = vi + √hr̥ (har) + a + ti	abides	pres. 3 rd sg.
Giṇḍakāvasathe	the Brick Hall	m. loc. sg. of <i>Giṇḍakāvasatha</i>
tena kho pana samayena	at that time	instr. for loc. meaning
āyasmā	venerable	adj., m. nom. sg. of <i>āyasmantu</i>
ca	and	conj. p.
Anuruddho	personal name	m. nom. sg. of <i>Anuruddha</i>
Nandiyo	personal name	m. nom. sg. of <i>Nandiya</i>
Kimbilo	personal name	m. nom. sg. of <i>Kimbila</i>

Gosingasālavanadāye	grove of Gosingasāla	m. loc. sg. of <i>Gosingasālavanadāya</i>
viharanti	abide	pres. 3 rd pl., pres. 3 rd sg. is <i>viharati</i>
atha kho	then	indcl.
sāyaṇhasamayam	evening	m. acc. sg. of <i>sāyaṇhasamaya</i> for loc. meaning.
paṭisallānā	solitude	n. abl. sg. of <i>paṭisallāna</i>
vuṭṭhito = vi + u(t) + √sthā (ṭhā) + i + ta	got up	pp., m. nom. sg. of <i>vuṭṭhita</i>
yena Gosingasālavanadāyo tenupasaṃkami	went to the grove of Gosingasāla	idiomatic expression for going towards the object.
addasā = a + √dṛś (das) + ā	saw	pst. 3 rd sg.
kho		indcl.
dāyapālo = dāya + pālo	grove keeper	m. nom. sg. of <i>dāyapāla</i>
Bhagavantam	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
dūratova = dūrato + eva	right from the distance	<i>dūrato</i> : indcl., adv.; <i>eva</i> : emph. p.
āgacchantam = ā + gaccha + nta	coming	pr. p., m. acc. sg. of <i>āgacchanta</i>
disvāna = √dṛś (dis) + tvāna	having seen	absol.
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
mā	don't	prohb. p. used with pst. or imper.
samaṇa	recluse	m. voc. sg. of <i>samaṇa</i>
etaṃ	this	dem. pro., m. acc. sg. of <i>eta</i>
dāyam	grove	m. acc. sg. of <i>dāya</i>
pāvisi = pa + √viś + a + i	entered	pst. 3 rd sg., pres. 3 rd sg. is <i>pavisati</i>
santettha = santi (= √as + nti) + ettha	here, there are	<i>santi</i> : pres. 3 rd pl., pres. 3 rd sg. is <i>atthi</i> , <i>ettha</i> : indcl., adv.

tayo	three	pro., m. nom. pl. of <i>ti</i>
kulaputtā	family member	m. nom. pl. of <i>kulaputta</i>
attakāmarūpā	as if one wishes	m. nom. pl. of <i>attakāmarūpa</i>
mā	don't	prohb. p. used with pst. or imper.
tesaṃ	for them	dem. pro., m. dat. pl. of <i>ta</i>
aphāsuṃ	inconvenience	adj., acc. sg. of <i>aphāsu</i>
akāsīti = akāsi [= a + √kṛ (kar) + s + i] + iti	made	pst. 3 rd sg., pres. 3 rd sg. is <i>karoti</i>
assosi = a + √śru (su) + s + i	heard	pst. 3 rd sg., pres. 3 rd sg. is <i>suṇāti</i>
dāyapālassa	grove keeper	m. gen. sg. of <i>dāyapāla</i>
Bhagavatā	the Blessed One	adj., m. instr. sg. of <i>Bhagavantu</i>
saddhiṃ	with	indcl., used with instr.
mantayamānassa	talking	pr. p., m. gen. sg. of <i>mantayamāna</i> ; <i>dāyapālassa</i> and <i>mantayamānassa</i> taken together is called genitive absolute, indicating time.
sutvāna = √śru (su) + tvāna	having heard	absol.
dāyapālaṃ	to the grove keeper	m. acc. sg. of <i>dāyapāla</i>
māvuso = mā + āvuso	friend, don't	<i>mā</i> : prohb. p.; <i>āvuso</i> : m. voc. sg. of <i>āyasmantu</i>
dāyapāla	grove keeper	m. voc. sg. of <i>dāyapāla</i>
Bhagavantaṃ	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
vāresi = √vṛ (var) + e + s + i	prevent	caus. pst. 3 rd sg.
satthā	teacher	m. nom. sg. of <i>satthu</i>
no	our	p. pro., dat. gen. pl. of <i>amha</i>
anuppattoti = anupatto (= anu + pa + √āp + ta) + iti	has arrived	pp., m. nom. sg. of <i>anuppatta</i> ; <i>iti</i> : indcl., indicating the end of sentence.

abhikkamatha = abhi + √kram (kam) + a + tha	proceed	imper. 2 nd pl.
āyasmanto	venerable sir	m. voc. pl. of <i>āyasmantu</i> , repetition for emphasis.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

People are sometimes unable to recognise the **Buddha** when he is in his usual human form. *Dāyapāla* in this passage is the case in point. Several other instances to the same effect have been recorded in the Pāli literature. In the *Sāmaññaphala-sutta* of the Dīghanikāya the king Ajātasattu recognises the Buddha with the help of Jīvaka, the royal physician. The Buddha at that time is sitting with the monks. Pukkusāti, the Gandhāra king, being prompted by a strong desire to see the Buddha, leaves the royal palace in disguise and goes to a potter's house where the Buddha is staying. He does not identify the Buddha even though he has been spending the whole night with him. However, he recognises the Buddha later when the Buddha analyses the concept of man in terms of six elements (*cha dhātu*).

FOR MEMORIZATION

*sāyaṇhasamayam, paṭisallānā vuṭṭhito, dūratova āgacchantam,
attakāmarūpā viharanti, mā tesaṃ aphāsumakāsi, abhikkamathāyasmanto
abhikkamathāyasmanto.*

TEXT 26

KUSALO VĪṆĀYA TANTISSARE

Acirūpasampanno ca panāyasmā Soṇo Sītavane viharati. Tassa accāraddhaviriyassa caṃkamato pādā bhijjimsu. Caṃkamo lohiteṇa phuṭo hoti seyyathāpi gavaghātanam. Atha kho āyasmato Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃko udapādi: Ye kho keci Bhagavato sāvakā āraddhaviriyā viharanti ahaṃ tesam aññataro, atha ca pana me nānupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhogā, sakkā bhoge ca bhuñjitum puññāni ca kātum, yannūnāham hīnāyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyanti. ... Atha kho Bhagavā yenāyasmato Soṇassa vihāro tenupasaṃkami upasaṃkamitvā ... āyasantam Soṇam etadavoca: Tam kiṃ maññasi Soṇa, kusalo tvaṃ pubbe agāriyabhūto vīṇāya tantissareti. Evaṃ bhante. Tam kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, ... atisithilā honti, ... api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vāti. No hetam bhante. Yadā te vīṇāya tantiyo neva accāyatā honti nātisithilā same guṇe patitṭhitā api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā ti. Evaṃ bhante. Evameva kho Soṇa accāraddhaviriyam uddhaccāya saṃvattati, atilīnaviriyam kosajjāya saṃvattati. Tasmātiha tvaṃ Soṇa viriyasamatam adhiṭṭhaha, indriyānaṃca samatam paṭivijjha, tattha ca nimittam gaṇhāhīti.

Mahāvaggapāli,
Vinaya, I. pp. 181-182

ANALYSIS

acirūpasampanno = aciraṃ + upasampanna (= upa + saṃ + √pad + ta)	recently ordained	<i>aciraṃ</i> : adv.; <i>upasampanno</i> : pp., m. nom. sg. of <i>upasampanna</i>
ca		conj. p.
panāyasmā = pana + āyasmā	the venerable	<i>pana</i> : incl.; <i>āyasmā</i> : adj., m. nom. sg. of <i>āyasmantu</i>
Soṇo	personal name	m. nom. sg. of Soṇa
Sītavane	cold forest	n. loc. sg. of <i>Sītavana</i>

viharati = vi + √hr̥ (har) + a + ti	abides	pres. 3 rd sg.
tassa accāraddhaviriyassa [= ati + āraddha (ā + √rabh + ta, pp.) + viriyassa] caṃkamato	when he was walking back and forth with excessive effort	<i>tassa</i> : dem. pro., m. gen. sg. of <i>ta</i> ; <i>accāraddhaviriyassa</i> : m. gen. sg. of <i>accāraddhaviriya</i> ; <i>caṃkamato</i> : pr. p., m. gen. sg. of <i>caṃkamanta</i> ; in a phrase when noun and participle are used in the gen. case, it is called genitive absolute.
pādā	foot	nom. pl. of <i>pāda</i>
bhijjimsu = √bhid + ya + imsu	split	pst. 3 rd pl.
caṃkamo	meditational walk	m. nom. sg. of <i>caṃkama</i>
lohita	blood	n. instr. sg. of <i>lohita</i>
phuṭo = √sphur + ta	smear	pp., m. nom. sg. of <i>phuṭa</i>
hoti = √bhū (hū) + a + ti	is (was)	pres. 3 rd sg.
seyyathāpi	just as	indcl., used to indicate a simile.
gavaghātanaṃ	slaughter house	n. nom. sg. of <i>gavaghātana</i>
atha kho		indcl.
Soṇassa rahogatassa paṭisallīnassa	when Soṇa was in solitude	gen. absl.
evaṃ	thus	indcl., adv.
cetaso	mind	n. gen. sg. of <i>ceta(s)</i>
parivitaṅko = pari + vi + takko	idea	m. nom. sg. of <i>parivitaṅka</i>
udapādi = u(t) + a + √pad + i	occurred	pst. 3 rd sg., pres. 3 rd sg. is <i>uppajjati</i>
ye kho keci (= ka + ci)	whoever	<i>ye</i> : rel. pro., m. nom. pl. of <i>ya</i> ; <i>kho</i> : indcl.; <i>ka</i> : interr. pro.; <i>ci</i> : interr. p.
Bhagavato	the Blessed One	adj., m. gen. sg. of <i>Bhagavantu</i>
sāvaka	disciple	der., m. nom. pl. of <i>sāvaka</i>
āraddhaviriyā	the one who has started effort	cpd., m. nom. pl. of <i>āraddhaviriya</i>

viharanti	abide	pres. 3 rd pl., pres. 3 rd sg. is <i>viharati</i>
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
tesaṃ	of them	dem. pro., m. gen. pl. of <i>ta</i>
aññataro	one	pro., m. nom. sg. of <i>aññatara</i>
atha ca pana	nevertheless	indcl.
me	my	p. pro., gen. sg. of <i>amha</i>
nānupādāya = na + anupādāya (= an + upa + ā + √dā + ya)	<i>anupādāya</i> : without grasping	absol.; <i>na</i> should be connected to <i>vimuccati</i> below.
āsavehi	influx	m. abl. pl. of <i>āsava</i>
cittaṃ	mind	n. nom. sg. of <i>citta</i>
na vimuccati (= vi + √muc + ya + ti)	is not released	<i>na</i> : neg. p.; <i>vimuccati</i> : pass. pres. 3 rd sg.
saṃvijjanti = saṃ + √vid + ya + nti	are to be found	pres. 3 rd pl., pres. 3 rd sg. is <i>saṃvijjati</i>
kho pana		indcl.
me	my	p. pro., gen. sg. of <i>amha</i>
kule	family	n. loc. sg. of <i>kula</i>
bhogā	wealth	n. nom. pl. of <i>bhoga</i>
sakkā	able	indcl., used with an inf.
bhoge	wealth	n. acc. pl. of <i>bhoga</i>
ca	and	conj. p.
bhuñjitum = √bhu(ñ)j + i + tum	to enjoy	inf.
puññāni	meritorious deed	n. acc. pl. of <i>puñña</i>
kātum = √kṛ (kar) + tum	to do	inf.
yannūnāhaṃ = yaṃ + nūna + ahaṃ	may I	<i>nūna</i> : indcl., used with opt.
hīnāyāvattitvā = hīnāya + āvattitvā (= ā + √vṛt + a + i + tvā)	having turned back to the lower life	<i>hīnāya</i> : m. dat. sg. of <i>hīna</i> ; <i>āvattitvā</i> : absol.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>

yena	where	rel. pro., instr. sg. of <i>ya</i> with loc. meaning.
āyasmato	the venerable	adj., m. gen. sg. of <i>āyasmantu</i>
Soṇassa		m. gen. sg. of <i>Soṇa</i>
vihāro	dwelling place	m. nom. sg. of <i>vihāra</i>
tena	there	dem. pro., instr. sg. of <i>ta</i> with loc. meaning.
upasaṃkami = upa + saṃ + √kram (kam) + i	approached	pst. 3 rd sg., pres. 3 rd sg. is <i>upasaṃkamati</i>
upasaṃkamitvā	having approached	absol.
āyasmantaṃ	venerable	adj., m. acc. sg. of <i>āyasmantu</i>
Soṇaṃ	personal name	m. acc. sg. of <i>Soṇa</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
taṃ kiṃ maññasi (= √man + ya + si)	what do you think of it?	<i>taṃ</i> : dem. pro., n. acc. sg. of <i>ta</i> ; <i>kiṃ</i> : interr. pro., n. acc. sg. of <i>ka</i> ; <i>maññasi</i> : pres. 2 nd sg., pres. 3 rd sg. is <i>maññati</i>
Soṇa	Soṇa	m. voc. sg. of <i>Soṇa</i>
kusalo	skillful	adj., m. nom. sg. of <i>kusala</i>
tvaṃ	you	p. pro., nom. sg. of <i>tumha</i>
pubbe	past	adv., m. loc. sg. of <i>pubba</i>
agāriyabhūto	being a householder	pp., m. nom. sg. of <i>agāriyabhūta</i>
vīṇāya	lute	f. gen. sg. of <i>vīṇā</i>
tantissare = tanti + sare	musical note of the string	m. loc. sg. of <i>tantissara</i>
iti		indcl.
evaṃ	yes	indcl., adv.
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
yadā	whenever	indcl., adv.
te	your	p. pro., gen. sg. of <i>tumha</i>

tantiyo	string	f. nom. pl. of <i>tanti</i>
accāyatā = ati + āyatā	too tight	adj., f. nom. pl. of <i>accāyata</i>
honti	are	pres. 3 rd pl.
api nu		interr. p.
tasmiṃ samaye	at that time	dem. pro., m. loc. sg. of <i>ta</i> ; m. loc. sg. of <i>samaya</i>
saravatī = sara + vantū + ī	having musical notes	adj., f. nom. sg. of <i>saravatī</i>
vā	or	disj. p.
hoti = √bhū (hū) + a + ti	becomes	pres. 3 rd sg.
kammaññā = kamma(n) + yā	pliable	adj., der., f. nom. sg. of <i>kammaññā</i>
vāti = vā + iti	or	vā: disj. p.; iti: incl.
nohetam = no + hi + etaṃ	it is not	<i>no</i> : neg. p.; <i>hi</i> : emph. p.; <i>etaṃ</i> : dem. pro., n. nom. sg. of <i>eta</i>
atisithilā = ati + sithilā	too slack	adj., f. nom. pl. of <i>atisithila</i>
neva (= na + eva) accāyatā nātisithilā	neither too tight nor too slack	<i>neva</i> : incl.; adj., f. nom. pl. of <i>accāyata</i> ; adj., f. nom. pl. of <i>atisithila</i>
same	even	adj., n. loc. sg. of <i>sama</i>
guṇe	quality	m. loc. sg. of <i>guṇa</i>
patiṭṭhitā = pati + √sthā (thā) + i + ta	established	pp., f. nom. pl. of <i>patiṭṭhita</i>
evameva = evaṃ + eva	in the same way	incl.
kho		incl.
uddhaccāya	restlessness of mind	n. dat. sg. of <i>uddhacca</i>
saṃvattati = saṃ + √vṛt + a + ti	leads to	pres. 3 rd sg.
atīlīnaviriyaṃ = atīlīna (= ati + √lī + ta) + viriyaṃ	sluggish effort	n. nom. sg. of <i>atīlīnaviriya</i> ; <i>atīlīna</i> : pp.; <i>viriyaṃ</i> : n. nom. sg. of <i>viriya</i>
kosajjāya	indolence	n. dat. sg. of <i>kosajja</i>

tasmātiha = tasmā + (t) + iha	therefore in this context	Pkt. form of <i>idha</i> is <i>iha</i> .
viriyasamataṃ	evenness of effort	f. acc. sg. of <i>viriyasamatā</i>
adhiṭṭhaha = adhi + √sthā (ṭhaha)	stand on	imper. 2 nd sg.
indriyānañca = indriyānaṃ + ca	faculties	n. gen. pl. of <i>indriya</i>
samataṃ	evenness	f. acc. sg. of <i>samatā</i>
paṭivijjha = paṭi + √vyadh + ya	acquire	imper. 2 nd sg.
tattha ca	there also	<i>tattha</i> : incl., adv.
nimittaṃ	the general shape	n. acc. sg. of <i>nimitta</i>
gaṇhāhīti = gaṇhāhi (= √grah or √grh + ṇā + hi) + iti	take up	<i>gaṇhāhi</i> : meta. imper. 2 nd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Soṇa was born into a very rich family in Campā and brought up with great luxury. He listened to a sermon delivered by the Buddha one day and renounced the household life out of faith in the dhamma. He practised the Buddha's instruction earnestly but could not achieve any spiritual advancement. He was frustrated and wanted to go back home and lead a normal lay life while enjoying wealth and doing meritorious deeds. At this moment the Buddha intervened and pointed out to him that the way he followed was not right. To illustrate this, the Buddha used the simile of a lute and asked him whether the lute would issue musical notes when the strings had not been properly tuned. Soṇa's answer came in the negative. Then the Buddha said: 'Soṇa, cultivate the five spiritual faculties in the same way as the strings of the lute tuned.' Soṇa carried out the Buddha's instruction and became an arahant. The teaching method adopted by the Buddha in this story was such that the student was led from known to the unknown.

FOR MEMORIZATION

lohitena phuṭo, ahaṃ tesaṃ aññataro, hīnāyāvattitvā, accāyatā atisithilā.

PAṬISALLĀNĀ VUṬṬHITO

Atha kho Bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṃkami, upasaṃkamitvā bahi dvārakoṭṭhake aṭṭhāsi, kathāpariyosānaṃ āgamayamāno. Atha kho Bhagavā kathāpariyosānaṃ veditvā ukkāsitvā aggaḷam ākoṭesi. Vivariṃsu kho te bhikkhū Bhagavato dvāram. Atha kho Bhagavā upaṭṭhānasālāṃ pavisitvā paññatte āsane nisīdi, nisajja kho Bhagavā āyasmantaṃ Nandakaṃ etadavoca: ‘Dīgho kho tyāyam Nandaka dhammapariyāyo bhikkhūnaṃ paṭibhāsi, api me piṭṭhi āgilāyati bahi dvārakoṭṭhake ṭhitassa kathāpariyosānaṃ āgamayamānassā’ ti. Evaṃ vutte āyasmā Nandako sārājjamānarūpo Bhagavantaṃ etadavoca: ‘Na kho mayam bhante jānāma Bhagavā bahi dvārakoṭṭhake ṭhitoti; sace hi mayam bhante jāneyyāma Bhagavā bahi dvārakoṭṭhake ṭhitoti ettakampi no nappaṭibhāseyyā’ ti.

Sambodhavagga, Navakanipāta,
Aṃguttaranikāya, IV. pp. 358-359

ANALYSIS

atha kho	then	incl., used to start a new paragraph.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
sāyaṇhasamayam = sāyaṇha + samayam	evening	m. acc. sg. of <i>sāyaṇhasamaya</i> , used for loc. meaning.
paṭisallānā	solitude	n. abl. sg. of <i>paṭisallāna</i>
vuṭṭhito = vi + u(t) + √sthā (ṭhā) + i + ta	got up	pp., m. nom. sg. of <i>vuṭṭhita</i>
yenupaṭṭhānasālā (= yena + upaṭṭhānasālā) tenupasaṃkami (= tena + upasaṃkami)	went to the service hall	<i>upaṭṭhānasālā</i> : f. nom. sg. of <i>upaṭṭhānasālā</i> ; <i>tenupasaṃkami</i> : pst. 3 rd sg.; the object of approach is encircled by <i>yena</i> and <i>tena</i> .
upasaṃkamitvā = upa + saṃ + √kram (kam) i + tvā	having gone	absol.

bahi dvāraakoṭṭhake (= dvāra + koṭṭhake)	store-house outside the door	<i>bahi</i> : adv.; <i>dvāraakoṭṭhake</i> : m. loc. sg. of <i>dvāraakoṭṭhaka</i>
aṭṭhāsi = a + √sthā (ṭhā) + s + i	stood	pst. 3 rd sg., pres. 3 rd sg. is <i>tiṭṭhati</i>
kathāpariyosānaṃ = kathā + pari + o + √sā + anaṃ	end of the talk	n. acc. sg. of <i>kathāpariyosāna</i>
āgamayamāno	waiting for	pr. p., m. nom. sg. of <i>āgamayamāna</i>
viditvā = √vid + i + tvā	having understood	absol.
ukkāsitvā = u(t) + √kāś + a + i + tvā	having cleared the throat	absol.
aggaḷaṃ	cross-bar	n. acc. sg. of <i>aggaḷa</i>
ākoṭesi = ā + √kuṭ + e + s + i	knocked upon	caus. pst. 3 rd sg.
vivarimsu = vi + √vr̥ (var) + a + iṃsu	opened	pst. 3 rd pl., pres. 3 rd sg. is <i>vivarati</i>
kho		indcl.
te	those	dem. pro., m. nom. pl. of <i>ta</i>
bhikkhū	monk	m. nom. pl. of <i>bhikkhu</i>
Bhagavato	the Blessed One	adj., m. dat. sg. of <i>Bhagavantu</i>
dvāraṃ	door	n. acc. sg. of <i>dvāra</i>
upaṭṭhānasālāṃ	service- hall	f. acc. sg. of <i>upaṭṭhānasālā</i>
pavisitvā = pa + √viś + i + tvā	having entered	absol.
paññatte = pa + √jñā + āpe + ta	prepared	pp., n. loc. sg. of <i>paññatta</i>
āsane	seat	n. loc. sg. of <i>āsana</i>
nisīdi = ni + √sad + i	sat down	pst. 3 rd sg., pres. 3 rd sg. is <i>nisīdati</i>
nisajja = ni + √sad + ya	having sat	absol.
āyasmantaṃ	the venerable	adj., m. acc. sg. of <i>āyasmantu</i>
Nandakaṃ	personal name	m. acc. sg. of <i>Nandaka</i>

etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
dīgho	long	adj., m. nom. sg. of <i>dīgha</i>
tyāyaṃ = te + ayaṃ	your this	<i>te</i> : p. pro., gen. sg. of <i>tumha</i> ; <i>ayaṃ</i> : dem. pro., m. nom. sg. of <i>ima</i>
dhammapariyāyo	mode of teaching	m. nom. sg. of <i>dhammapariyāya</i>
bhikkhūnaṃ	monk	m. dat. pl. of <i>bhikkhu</i>
paṭibhāsi = paṭi + √bhā + s + i	came to the mind	pst. 3 rd sg., pres. 3 rd sg. is <i>paṭibhāti</i>
api	also	indcl.
me	my	p. pro., gen. sg. of <i>amha</i>
piṭṭhi	back	f. nom. sg. of <i>piṭṭhi</i>
āgilāyati = ā + √glā (gilā) + ya + ti	aches	pres. 3 rd sg.
ṭhitassa = √sthā (ṭhā) + i + ta	has stood	pp., m. gen. sg. of <i>ṭhita</i>
āgamayamānassa	waiting for	pr. p., m. gen. sg. of <i>āgamayamāna</i>
evaṃ	thus	indcl., adv.
vutte = √vac + ta	(when it was) said	pp., n. loc. sg. of <i>vutta</i>
sārajjamānarūpo	as if being embarrassed	m. nom. sg. of <i>sārajjamānarūpa</i>
Bhagavantaṃ etadavoca	said this to the Blessed One	two objects, <i>Bhagavantaṃ</i> and <i>etaṃ</i> , for the verb <i>avoca</i> .
na	not	neg. p.
mayāṃ jānāma (= √jān + nā + ma)	we know	p. pro.; pres. 1 st pl. of <i>amha</i> , pres. 3 rd sg. is <i>jānāti</i>
sace	if	cond. p.
hi		emph. p.
jāneyyāma = √jān + nā + eyyāma	would know	opt. 1 st pl., actual meaning is 'we were to know'.
ettakampi = ettakaṃ + api	even this much	<i>ettakaṃ</i> : adj., n. nom. sg. of <i>ettaka</i> ; <i>api</i> : indcl.

no	of us	p. pro., gen. pl. of <i>amha</i>
nappaṭibhāseyya = na + paṭibhāseyya [= paṭi + √bhā(s) + eyya]	would not come to the mind	na: neg. p.; paṭibhāseyya: opt. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Nandaka is an arahant designated by the Buddha as an eminent monk for giving instructions to the nuns. He appears in two suttas, one in the Majjhimanikāya III, with the title *Nandakovāda-sutta* and the other in the Aṅguttaranikāya IV, given above. Venerable Cūḷapanthaka is another monk instructing nuns as a *bhikkhunovādaka* (*bhikkhunī* + *ovādaka*) in the vinaya, (Vinaya IV. p. 54). The Aṅguttaranikāya mentions eight requirements to be fulfilled by the *bhikkhu* to become a *bhikkhunovādaka*. (1) The *bhikkhu* should be morally virtuous, (2) learned, (3) an expert in vinaya, (4) of good speech, (5) competent enough to convince *bhikkhunīs* in matters of *dhamma*, (6) endeared by *bhikkhunīs*, (7) should not have sexual intercourse with a *bhikkhunī*, and (8) should be of twenty or more years from ordination.

FOR MEMORIZATION

kathāpariyosānaṃ āgamayamāno, ukkāsitvā aggalaṃ ākoṭesi, me piṭṭhi āgilāyati, ettakampi no nappaṭibhāseyya.

DHAMMAṂ PASSANTO

Kacci te Vakkali khamanīyaṃ kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṃ paññāyati no abhikkamoti? Na me bhante khamanīyaṃ na yāpanīyaṃ, bālā me dukkhā vedanā ... Kacci te Vakkali na kiñci kukkuccaṃ na koci vippaṭisāroti? Taggha me bhante anappakaṃ kukkuccaṃ anappako vippaṭisāroti. Kacci pana taṃ Vakkali attā sīlato na upavadatīti? Na kho maṃ bhante attā sīlato upavadatīti. No ce kira taṃ Vakkali attā sīlato upavadati, atha kiñci te kukkuccaṃ ko ca vippaṭisāroti. Cirapaṭikāhaṃ bhante Bhagavantam dassanāya upasaṃkamtukāmo, natthi ca me kāyasmim tāvaticā balamattā yāyāhaṃ Bhagavantam dassanāya upasaṃkameyyanti. Alaṃ Vakkali, kiṃ te iminā pūtikāyena diṭṭhena. Yo kho Vakkali dhammaṃ passati so maṃ passati, yo maṃ passati so dhammaṃ passati. Dhammaṃ hi Vakkali passanto maṃ passati, maṃ passanto dhammaṃ passati.

*Vakkalisutta, Theravagga Catuttha,
Saṃyuttanikāya, III. p. 120*

ANALYSIS

kacci	how	incl.
te	for you	p. pro., dat. sg. of <i>tumha</i>
Vakkali	personal name	m. voc. sg. of Vakkali
khamanīyaṃ = √kṣaṃ (kham) + anīya	agreeable	fut. pp., n. nom. sg. of <i>khamanīya</i>
yāpanīyaṃ = √yap + āpe + anīya	sustainable	fut. pp., n. nom. sg. of <i>yāpanīya</i> , these two phrases are used together for the meaning of 'how do you do'.
dukkhā	pain	adj., f. nom. pl. of <i>dukkha</i>
vedanā	feeling	f. nom. pl. of <i>vedanā</i>
paṭikkamanti = paṭi + √kram (kam) + a + nti	recede	pres. 3 rd pl., pres. 3 rd sg. is <i>paṭikkamati</i>
no	not	neg. p.

abhikkamanti = abhi + √kram (kam) + a + nti	proceed	pres. 3 rd pl., pres. 3 rd sg. is <i>abhikkamati</i>
paṭikkamosānaṃ = paṭikkama + osānaṃ	end of receding	n. nom. sg. of <i>paṭikkamosāna</i>
paññāyati = pa + √jñā + ya + ti	is to be seen	pass. pres. 3 rd sg.
abhikkamoti = abhi + kamo + iti	proceeding	m. nom. sg. of <i>abhikkama</i>
na	not	neg. p.
me	by me	p. pro., instr. sg. of <i>amha</i>
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
bālḥā	severe	adj., f. nom. pl. of <i>bālha</i>
te	for you	p. pro., dat. sg. of <i>tumha</i>
kiñci = kiṃ + ci	any	<i>kiṃ</i> : interr. pro., n. nom. sg. of <i>ka</i> ; <i>ci</i> : interr.p.
kukkuccaṃ	worry	n. nom. sg. of <i>kukkucca</i>
koci = ko + ci	any	<i>ko</i> : interr. pro., m. nom. sg. of <i>ka</i> ; <i>ci</i> : interr.p.
vippaṭisāro	remorse	m. nom. sg. of <i>vippaṭisāra</i>
taggha	indeed	indcl.
me	for me	p. pro., dat. sg. of <i>amha</i>
anappakaṃ = an + appakaṃ	plenty of (not little)	adj., n. nom. sg. of <i>appaka</i>
taṃ	you	p. pro., acc. sg. of <i>tumha</i>
attā	conscience	m. nom. sg. of <i>attā</i>
sīlato	moral virtue	n. abl. sg. of <i>sīla</i>
upavadatīti = upavadati (= upa + √vad + a + ti) + iti	blames	pres. 3 rd sg.
maṃ	me	p. pro., acc. sg. of <i>amha</i>
no ce	if not	indcl.
kira		indcl.
taṃ	you	p. pro., acc. sg. of <i>tumha</i>
cirapaṭikāhaṃ = cirapaṭikaṃ + ahaṃ	for a long time, I am	adv., m. acc. sg. of <i>cirapaṭika</i> for dat. meaning.

Bhagavantam	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
dassanāya	seeing	n. dat. sg. of <i>dassana</i>
upasaṃkamtukāmo = upasaṃkamtum + kāmo	desirous for approaching	cpd., m. nom. sg. of <i>upasaṃkamtukāma</i>
natthi = na + atthi	there is no	pres. 3 rd sg., <i>natthi</i> is also used as an incl.
me	my	p. pro., gen. sg. of <i>amha</i>
kāyasmim	body	m. loc. sg. of <i>kāya</i>
tāvatikā	that much	adj., f. nom. sg. of <i>tāvatika</i>
balamattā	little strength	f. nom. sg. of <i>balamatta</i>
yāyāham = yāya + aham	with which I	<i>yāya</i> : rel. pro., f. instr. sg. of <i>ya</i>
upasaṃkameyyam = upa + sam + √kram (kam) + eyyam	I could approach	opt. 1 st sg.
alam	enough!	incl.
kiṃ te	what is the use for you	<i>kiṃ</i> : interr. pro., n. nom. sg. of <i>ka</i> ; <i>te</i> : p. pro., dat. sg. of <i>tumha</i>
iminā	with this	dem. pro., m. instr. sg. of <i>ima</i>
pūtikāyena	rotten body	m. instr. sg. of <i>pūtikāya</i>
diṭṭhena = √dṛś (dis) + ta	seen (by seeing)	pp., m. instr. sg. of <i>diṭṭha</i>
yo	whoever	rel. pro., m. nom. sg. of <i>ya</i>
kho		incl.
dhammam	teaching	m. acc. sg. of <i>dhamma</i>
passati = √pas + ya + ti	sees	pres. 3 rd sg.
so	he	dem. pro., m. nom. sg. of <i>ta</i>
maṃ	me	p. pro., acc. sg. of <i>amha</i>
hi	certainly	emph. p.
passanto	seeing	pr. p., m. nom. sg. of <i>passanta</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Dhamma is derived from the root *dhṛ* to hold. It gives basically the meaning of foundation. It has been used in the Buddhist literature for many meanings. The specific meaning of the term therefore should be drawn from the context in which it is used. A few examples are sufficient to illustrate this point. *Manopubbaṅgamā dhammā* (Dh.): *dhammā* in this context means ‘things.’ *Yadā have pātubhavanti dhammā* (Vin. I.): *dhammā* here stands for conditions. *Dhammo sanantano* (Dh.): *dhamma* here gives the meaning of truth. *Idhekacce dhammaṃ pariyāpuṇanti* (M. I.): *dhamma* in this context is the Buddha’s teaching. *Dhammena rajjaṃ kāresi*, *dhamma* here means justice. *Jātidhamma*, *jarādhamma*, and *marañadhamma* indicate nature of life. *Yathādhhammo kāretabbo* (Vin. I.), *dhamma* here means law. In the paragraph given above the Buddha says, ‘One who sees the *dhamma*, sees me.’ In the ***Mahāhatthipadopama-sutta*** of the Majjhimanikāya *dhamma* is equated with *paṭiccasamuppāda*, ‘*Yo paṭiccasamuppādaṃ passati so dhammaṃ passati*’ (One who sees dependent arising, sees the *dhamma*).

FOR MEMORIZATION

kacci khamanīyaṃ kacci yāpanīyaṃ, attā sīlato upavadati, cirapaṭikaṃ, alaṃ Vakkali, kiṃ te Vakkali, tāvatikā balamattā.

AṅGULIMĀLO

Tena kho pana samayena āyasmā Aṅgulimālo Bhagavato avidūre nisinno hoti. Atha kho Bhagavā dakkhiṇabāhaṃ paggahe tvā rājānaṃ Pasenadiṃ Kosalaṃ etadavoca: eso, mahārāja Aṅgulimāloti. Atha kho rañño Pasenadissa Kosalassa ahudeva bhayaṃ ahu chambhitattaṃ ahu lomahaṃso. Atha kho Bhagavā rājānaṃ Pasenadiṃ Kosalaṃ bhītaṃ saṃviggaṃ lomahaṃso viditvā rājānaṃ Pasenadiṃ Kosalaṃ etadavoca: Mā bhāyi, mahārāja, mā bhāyi, mahārāja. Natthi te ato bhayanti. Atha kho rañño Pasenadissa Kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so paṭippassambhi. Atha kho rājā Pasenadi Kosalo yenāyasmā Aṅgulimālo tenupasaṃkami, upasaṃkamitvā āyasmantaṃ Aṅgulimālaṃ etadavoca: Ayyo no, bhante, Aṅgulimāloti? Evaṃ, mahārājāti. Kathaṃgotto bhante, ayyassa pitā, kathaṃgottā mātāti. Gaggo kho, mahārāja, pitā, Mantānī mātāti. Abhiramatu bhante, ayyo Gaggo Mantāniputto. Ahaṃ ayyassa Gaggassa Mantāniputtassa ussukkaṃ karissāmi cīvarapiṇḍapātasena sāna-gilānapaccayabhesajjaparikkhārānanti.

Aṅgulimālasutta,
Majjhimanikāya, II. pp. 101-102

ANALYSIS

tena kho pana samayena	at that time	<i>tena</i> : dem. pro., m. instr. sg. of <i>ta</i> , adj. to <i>samayena</i> : m. instr. sg. of <i>samaya</i> ; in this phrase loc. meaning is conveyed by instr. sg.; <i>kho pana</i> : incl.
āyasmā	venerable	adj., m. nom. sg. of <i>āyasmantu</i>
Aṅgulimālo	personal name	m. nom. sg. of Aṅgulimāla
Bhagavato	the Blessed One	adj., m. gen. sg. of <i>Bhagavantu</i>
avidūre	near	adv., n. loc. sg. of <i>avidūra</i>
nisinno = ni + √sad + ta	seated	pp., m. nom. sg. of <i>nisinna</i>
hoti = √bhū (hū) + a + ti	is	pres. 3 rd sg.
atha kho	then	incl.

dakkhiṇabāhaṃ	the right arm	f. acc. sg. of <i>dakkhiṇabāhā</i>
paggahetvā = pa + √grah or √gr̥h + e + tvā	holding	absol.
rājānaṃ	the king	adj., m. acc. sg. of <i>rāja</i>
Pasenadiṃ Kosalaṃ	name	m. acc. sg. of Pasenadi Kosala
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this to	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> , <i>avoca</i> : pst. 3 rd sg.
eso	this (is)	adj., m. nom. sg. of <i>eta</i>
mahārāja	great king	m. voc. sg. of <i>mahārāja</i>
Aṃgulimāloti = Aṃgulimālo + iti	personal name	<i>iti</i> means full stop.
rañño	the king	m. dat. sg. of <i>rāja</i>
ahudeva = ahu(d) (Skt. abhūt) [= a + √bhū (hū)] + eva	there was indeed	<i>ahu</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>hoti</i>
bhayaṃ	fear	n. nom. sg. of <i>bhaya</i>
chambhitattaṃ	trembling	n. nom. sg. of <i>chambhitatta</i>
lomahaṃso = loma + haṃso (Skt. harśa)	horripilation	m. nom. sg. of <i>lomahaṃsa</i>
bhītaṃ = √bhī + ta	feared	pp., m. acc. sg. of <i>bhīta</i>
saṃviggamaṃ = saṃ + √vij + ta	agitated	pp., m. acc. sg. of <i>saṃviggā</i>
lomahaṭṭhajātaṃ = lomahaṭṭha (= loma + √hr̥ś + ta) + jātaṃ (= √jan + ta)	horripilated	pp., m. acc. sg. of <i>lomahaṭṭhajāta</i>
viditvā = √vid + i + tvā	having understood	absol.
mā bhāyi [= √bhī (bhā) + (y) + i]	don't be afraid	<i>mā</i> : prohb. p., used with pst. or imper.; <i>bhāyi</i> : pst. 2 nd sg., pres. 3 rd sg. is <i>bhāyati</i>
natthi = na + atthi	there is no	pres. 3 rd sg., <i>atthi</i> also is used as an incl.
ato	from this (person)	incl., adv.

bhayanti = bhayaṃ + iti	fear	n. nom. sg. of <i>bhaya</i>
yaṃ	whatever	rel. pro., n. nom. sg. of <i>ya</i>
ahosi = a + √bhū (hū) + a + s + i	was	pst. 3 rd sg., pres. 3 rd sg. is <i>hoti</i>
so	that	dem. pro., m. nom. sg. of <i>ta</i>
paṭippassambhi = paṭi + passambhi [= paṭi + pa + √śra(m)bh + a + i]	allayed	pst. 3 rd sg., pres. 3 rd sg. is <i>paṭippassambhati</i>
yenāyasmā = yena + āyasmā		<i>āyasmā</i> : adj., m. nom. sg. of <i>āyasmantu</i>
tenupasaṃkami = tena + upasaṃkami		<i>upasaṃkami</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>upasaṃkamati</i> ; the object of approach is encircled by <i>yena</i> and <i>tena</i> .
upasaṃkamitvā		absol.
ayyo no	are your honour	<i>ayyo</i> : adj., m. nom. sg. of <i>ayya</i> ; <i>no</i> : interr. p.
bhante	venerable sir	m. voc. sg., contracted form of <i>bhavanta</i>
evaṃ	yes	indcl., adv.
kathaṃgotto = kathaṃ + gotto	of what clan	<i>kathaṃ</i> : indcl., adv., interr. p.; <i>gotto</i> : m. nom. sg. of <i>gotta</i>
ayyassa	venerable	adj., m. gen. sg. of <i>ayya</i>
pitā	father	m. nom. sg. of <i>pitū</i>
mātā	mother	f. nom. sg. of <i>mātu</i>
Gaggo	clan name	m. nom. sg. of <i>Gagga</i>
Mantānī	clan name	f. nom. sg. of <i>Mantānī</i>
abhiramatu = abhi + √raṃ + a + tu	be happy with (the new life)	imper. 3 rd sg.
Mantānīputto	the son of Mantānī	m. nom. sg. of <i>Mantānīputta</i>
ussukkaṃ	encouragement	adj., n. acc. sg. of <i>ussukka</i>

karissāmi = √kr̥ (kar) + i + ssāmi	I shall make	fut. 1 st sg., pres. 3 rd sg. is <i>karoti</i>
cīvarapiṇḍapātasenāsana- gilānapaccayabhesajja- parikkhārāṇaṃ = (cīvara + piṇḍapāta + senāsana + gilānapaccaya + bhesajjaparikkhārāṇaṃ)	[by providing] robe, alms food, lodging, necessities for the sick, medicine, and other requisites	<i>cīvara</i> : n.; <i>piṇḍapāta</i> : m.; <i>senāsana</i> : n.; <i>gilānapaccaya</i> : m.; <i>bhesajjaparikkhāra</i> : cpd., n. gen. pl.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Purisadammasārathi is one of the nine sublime qualities of the Buddha. It means that the Buddha is well known for his teaching method of taming the untamed. As recorded in the Sutta Piṭaka, different methods seem to have been used by the Buddha for this purpose. In the **Kesī-sutta** of the Aṅguttaranikāya, four methods are mentioned: (1) soft method (*saṇha*), (2) harsh method (*pharusa*), (3) both methods combined together (*saṇha-pharusa*), and (4) the method of social boycott (*nāsana*). **Dhammacetiya-sutta** of the Majjhimanikāya records Pasenadi Kosala's appreciation of the Buddha's way of disciplining people in his kingdom. On another occasion he expresses his amazement on this matter when he says, "Venerable Sir, how wonderful is it that you discipline people without using any weapon or punishment." In the **Aṅgulimāla-sutta**, the Buddha exercises his psychic power for taming a bandit.

FOR MEMORIZATION

ahudeva bhayaṃ, mā bhāyi, abhiramatu bhante, ahaṃ ussukkaṃ karissāmi.

TEXT 30

KĀMEHI NAHATTHI TITTI

Passāmi loke sadhane manusse luddhā dhanam sannicayam karonti	laddhāna vittaṃ na dadanti mohā bhiyyova kāme abhipatthayanti.
Rājā pasayha paṭhaviṃ vijitvā oraṃ samuddassa atittarūpo	sasāgarantaṃ mahimāvasanto pāraṃ samuddassapi patthayetha.
Rājā ca aññe ca bahū manussā ūnāva hutvāna jahanti deham	avītataṇhā maraṇam upenti kāmehi lokamhi nahatthi titti.
Kandanti naṃ nātī pakiriya kese vatthena naṃ pārutaṃ nīharitvā	aho vatā no amarāti cāhu citaṃ samādāya tato dahanti.
So ḍayhati sūlehi tujjamāno na miyamānassa bhavanti tāṇā	ekena vatthena pahāya bhoge ñātīdha mittā atha vā sahāyā.
Dāyadakā tassa dhanam haranti na miyamānam dhanamanveti kiñci	satto pana gacchati yena kāmam puttā ca dārā ca dhanañca raṭṭham.
Na dīghamāyumuṃ labhate dhanena appaṃ hidaṃ jīvitaṃ āhu dhīrā	na cāpi vittena jaram vihanti asassataṃ vipariṇāmadhammaṃ
Tasmāhi paññāva dhanena seyyo asositattā hi bhavābhavesu	yāya vosānam idhādhiḡgacchati pāpāni kammāni karonti mohā.

Raṭṭhapālasutta, Majjhimanikāya, II. pp. 72-73

ANALYSIS

Loke sadhane manusse passāmi vittaṃ laddhāna mohā na dadanti

loke	in the world	m. loc. sg. of <i>loka</i>
sadhane	wealthy	adj., m. acc. pl. of <i>sadhana</i>
manusse	human being	m. acc. pl. of <i>manussa</i>
passāmi	I see	pres. 1 st sg., pres. 3 rd sg. is <i>passati</i>
vittaṃ	wealth	n. acc. sg. of <i>vitta</i>
laddhāna = √labh + tvāna	having got	absol.
mohā	for the reason of delusion	m. abl. sg. of <i>moha</i>
na dadanti = √dā + nti	(they) do not give	na: neg. p.; root redup. pres. 3 rd pl., pres. 3 rd sg. is <i>dadāti</i>

luddhā dhanam sannicayaṃ karonti bhiyyova kāme abhipatthayanti

luddhā = √lubh + ta	the greedy	pp., m. nom. pl. of <i>luddha</i>
dhanam	wealth	n. acc. sg. of <i>dhana</i>
sannicayaṃ karonti [= √kr: (kar) + o + nti]	hoard	<i>sannicayaṃ</i> : m. acc. sg. of <i>sannicaya</i> ; <i>karonti</i> : pres. 3 rd pl., pres. 3 rd sg. is <i>karoti</i>
bhiyyova = bhiyyo + eva	more and more	sandhi, indcl.
kāme	sense desire	n. acc. pl. of <i>kāma</i>
abhipatthayanti = abhi + pa + √arth (atth) + aya + nti	wish for	pres. 3 rd pl., pres. 3 rd sg. is <i>abhipatthayati</i>

Rājā pasayha sasāgarantaṃ paṭhaviṃ vijitvā mahimāvasanto

rājā	the king	m. nom. sg. of <i>rāja</i>
pasayha = pa + √sah + ya	using force	meta. absol.
sasāgarantaṃ = sa + sāgarantaṃ	limited by the sea	adj., f. acc. sg. of <i>sāgaranta</i>
paṭhaviṃ	earth	f. acc. sg. of <i>paṭhavī</i>
vijitvā = vi + √ji + tvā	having conquered	absol.
mahimāvasanto = mahim + āvasanto (= ā + √vas + a + nta)	living on the earth	<i>mahim</i> : f. acc. sg. of <i>mahī</i> ; <i>āvasanto</i> : pr. p., m. nom. sg. of <i>āvasanta</i>

oraṃ samuddassa atittarūpo pāraṃ samuddassapi patthayetha

oraṃ	this side	indcl.
samuddassa	of the sea	m. gen. sg. of <i>samudda</i>
atittarūpo = atitta [= a + √trp (tit) + ta] + rūpo	as if being unsatisfied (with)	pp., m. nom. sg. of <i>atittarūpa</i>
pāraṃ	the other side	indcl.
samuddassapi = samuddassa + api	of the sea, too	sandhi, m. gen. sg. of <i>samudda</i> ; <i>api</i> : conj. p.
patthayetha = pa + √arth (atth) + aya + etha	would wish for	opt. 3 rd sg., pl. is <i>patthayeraṃ</i>

Rājā ca aññe ca bahū manussā avītataṇhā maraṇaṃ upenti

rājā ca	the king and	<i>rājā</i> : m. nom. sg. of <i>rāja</i> ; <i>ca</i> : conj. p.
aññe ca	the other	adj., m. nom. pl. of <i>añña</i>
bahū	many	adj., m. nom. pl. of <i>bahu</i>
manussā	human being	m. nom. pl. of <i>manussa</i>
avītataṇhā = avīta (= a + vi + √i + ta) + taṇhā	whose craving is not abandoned	cpd., m. nom. pl. of <i>avītataṇha</i>
marañam	death	n. acc. sg. of <i>marāṇa</i>
upenti = upa + √i + nti	meet with	pres. 3 rd pl., pres. 3 rd sg. is <i>upeti</i>

ūnāva hutvāna dehaṃ jahanti lokamhi kāmehi titti nahatthi

ūnāva [= ūnā + eva]	being indeed	m. nom. pl. of <i>ūna</i> ; <i>ūnā + eva</i> : sandhi; <i>hutvāna</i> : absol.
hutvāna [= √bhū (hū) + tvāna]	incomplete	
dehaṃ	the body	n. acc. sg. of <i>deha</i>
jahanti = √hā + nti	abandon	root redup., pres. 3 rd pl., pres. 3 rd sg. is <i>jahāti</i>
lokamhi	in the world	m. loc. sg. of <i>loka</i>
kāmehi	with sense desires	n. instr. pl. of <i>kāma</i>
titti	satisfaction	f. nom. sg. of <i>titti</i>
nahatthi = na + hi + atthi (√as + ti)	there is no	sandhi, <i>atthi</i> : pres. 3 rd sg., pl. is <i>santi</i>

Ñātī kese pakiriya naṃ kandanti aho vatā no amarāti cāhu

ñātī	relative	m. nom. pl. of <i>ñāti</i>
kese	hair	m. acc. pl. of <i>kesa</i>
pakiriya = pa + √kir + ya	having scattered	absol.
naṃ	him	dem. pro., m. acc. sg. of <i>ta</i>
kandanti = √krand + a + nti	cry	pres. 3 rd pl., pres. 3 rd sg. is <i>kandati</i>
aho	alas!	indcl.
vatā (vata)	indeed	indcl.
no	to us	p. pro., dat. pl. of <i>amha</i>
amarāti [= amarā + iti] cāhu [= ca + āhu (= a + √ah + u)]	they said we are immortal	<i>amarā</i> : adj., m. nom. pl. of <i>amara</i> ; <i>iti</i> : connecting link of two clauses; <i>āhu</i> : pst. 3 rd pl.; sg. is <i>āha</i>

vatthena pārutaṃ naṃ nīharitvā tato citaṃ samādāya dahanti

vatthena	covered with	<i>vatthena</i> : n. instr. sg. of <i>vattha</i> ;
pārutaṃ (= pa + √vṛ + ta)	a cloth	<i>pārutaṃ</i> : pp., m. acc. sg. of <i>pāruta</i>
naṃ	him	dem. pro., m. acc. sg. of <i>ta</i>
nīharitvā = ni(r) + √hṛ (har) + i + tvā	having carried out	absol.
tato	afterward	indcl., adv.
citaṃ (= √ci + ta) samādāya (= saṃ + ā + √dā + ya)	having piled up a pyre	<i>citaṃ</i> : pp., n. acc. sg. of <i>cita</i> , <i>samādāya</i> : absol.
dahanti = √dah + a + nti	burn	pres. 3 rd pl., pres. 3 rd sg. is <i>dahati</i>

So ḍayhati sūlehi tujjamāno ekena vatthena bhoge pahāya

so	he	dem. pro., m. nom. sg. of <i>ta</i>
ḍayhati = √dah + ya + ti	is burnt	pass. pres. 3 rd sg.
sūlehi tujjamāno (= √tud + ya + māna)	being struck with stakes	n. instr. pl. of <i>sūla</i> ; <i>tujjamāno</i> : pass. pr. p., m. nom. sg. of <i>tujjamāna</i>
ekena vatthena	with one cloth	n. instr. sg. of <i>eka</i> and <i>vattha</i>
bhoge pahāya (= pa + √hā + ya)	leaving the wealth behind	<i>bhoge</i> : n. acc. pl. of <i>bhoga</i> ; <i>pahāya</i> : absol.

idha ñātī mittā atha vā sahāyā mīyamānassa tāṇā na bhavanti

idha	here = in this world	indcl., adv.; another form of <i>idha</i> is <i>iha</i>
ñātī	relative	m. nom. pl. of <i>ñāti</i>
mittā	friend	m. nom. pl. of <i>mitta</i>
atha vā	if not	indcl.
sahāyā	companion	m. nom. pl. of <i>sahāya</i>
mīyamānassa	for the person dying	pass. pr. p., m. dat. sg. of <i>mīyamāna</i>
tāṇā	protector	n. nom. pl. of <i>tāṇa</i>
na bhavanti (= √bhū + a + nti)	do not become	<i>na</i> : neg. p.; <i>bhavanti</i> : pres. 3 rd pl., pres. 3 rd sg. is <i>bhavati</i>

Dāyādakā tassa dhanam haranti satto pana yena kāmam gacchati

dāyādakā	heir	m. nom. pl. of <i>dāyādaka</i>
tassa	his	dem. pro., m. gen. sg. of <i>ta</i>
dhanam	wealth	n. acc. sg. of <i>dhana</i>
haranti = √hr̥ (har) + a + nti	carry away	pres. 3 rd pl., pres. 3 rd sg. is <i>harati</i>
satto	the being	m. nom. sg. of <i>satta</i>
pana		indcl.
yena kāmam	as he wishes	adv.
gacchati = gaccha + ti	goes	pres. 3 rd sg.

kiñci dhanam mīyamānam na anveti puttā ca dārā ca dhanañca raṭṭham

kiñci (= kiṃ + ci) dhanam	any wealth	<i>kiṃ</i> : interr. pro., n. nom. sg. of <i>ka</i> ; <i>ci</i> : interr. p.; <i>dhanam</i> : n. nom. sg. of <i>dhana</i>
mīyamānam	the dying person	pass. pr. p., m. acc. sg. of <i>mīyamāna</i>
na anveti (= anu + √i + a + ti)	does not follow	neg. p., pres. 3 rd sg.
puttā	offspring	m. nom. pl. of <i>putta</i>
ca	and	conj. p.
dārā	wife	f. nom. sg. of <i>dārā</i>
dhanañca = dhanam + ca	wealth and	n. nom. sg. of <i>dhana</i>
raṭṭham	the country	n. nom. sg. of <i>raṭṭha</i>

Dhanena dīghamāyūṃ na labhate vittenā cāpi jaram na vihanti

dhanena	by wealth	n. instr. sg. of <i>dhana</i>
dīghamāyūṃ = dīgham + āyūṃ	long life	<i>dīgham</i> : n. nom. sg. of <i>dīgha</i> ; <i>āyūṃ</i> : n. nom. sg. of <i>āyu</i>
na labhate (= √labh + a + te)	is not obtained	pass. pres. 3 rd sg.
vittenā cāpi (= ca + api)	even with property	<i>vittenā</i> : n. instr. sg. of <i>vitta</i> ; <i>cāpi</i> : indcl.
jaram	decay	f. acc. sg. of <i>jarā</i>
na vihanti (= vi + √han + ti)	(one) does not kill	pres. 3 rd sg.

dhīrā hidaṃ jīvitaṃ appaṃ asassataṃ vipariṇāmadhammaṃ āhu

dhīrā	the wise	adj., m. nom. pl. of <i>dhīra</i>
hidaṃ (= hi + idaṃ) jīvitaṃ	this life indeed	<i>hidaṃ</i> : sandhi, <i>hi</i> : emph. p., <i>idaṃ</i> : dem. pro., n. acc. sg. of <i>ima</i> ; <i>jīvitaṃ</i> : n. acc. sg. of <i>jīvita</i>
appaṃ	(is) short	adj., n. acc. sg. of <i>appa</i>
asassataṃ = a + sassataṃ	not eternal	<i>a</i> : neg. pref.; adj., n. acc. sg. of <i>asassata</i>
vipariṇāmadhammaṃ = vipariṇāma + dhammaṃ	subject to complete change	cpd., n. acc. sg. of <i>vipariṇāmadhamma</i>
āhu = a + √ah + u	said	pst. 3 rd pl.

Tasmā hi paññāva dhanena seyyo yāya vosānaṃ idhādhigacchati

tasmā	therefore	dem. pro., n. abl. sg. of <i>ta</i>
hi	indeed	emph. p.
paññāva = paññā + eva	only wisdom	f. nom. sg. of <i>paññā</i>
dhanena seyyo	better than wealth	<i>dhanena</i> : n. instr. sg. of <i>dhana</i> ; <i>seyyo</i> : incl.
yāya	by which	rel. pro., f. instr. sg. of <i>ya</i>
vosānaṃ = vi + osānaṃ	perfection	n. acc. sg. of <i>vosāna</i>
idhādhigacchati = idha + adhi + gacchati	realizes in this world	<i>adhigacchati</i> : pres. 3 rd sg.

bhavābhavesu asositattā hi mohā pāpāni kammāni karonti

bhavābhavesu = bhavesu + bhavesu	at different birth	m. loc. pl. of <i>bhava</i>
asositattā = [asosita (= a + √suṣ + e + i + ta) + tta] hi	as (defilements are) not dried up, indeed	<i>asositattā</i> : der., n. abl. sg. of <i>asositatta</i> ; <i>asosita</i> : pp., <i>hi</i> : emph. p.
mohā = √muh + a	due to delusion	der., m. abl. sg. of <i>moha</i>
pāpāni kammāni	evil action	<i>pāpāni</i> : adj., n. acc. pl. of <i>pāpa</i> ; <i>kammāni</i> : n. acc. pl. of <i>kamma</i>
karonti = √kṛ (kar) + o + nti	do	pres. 3 rd pl., pres. 3 rd sg. is <i>karoti</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Dhana is wealth. It has two important meanings in Buddhism, one is secular and the other religious. Regarding the first, Buddhism says that wealth should be produced justly (*dhammena*) and distributed fairly among the people who toil for its production. **Cakkavattisīhanāda-suttanta** of the Dīghanikāya says that mal-distribution of wealth leads to the increase of poverty, creation of socio-economic problems, and deterioration of morality. **Kūṭadanta-sutta** of the same *nikāya* says that to produce wealth justly those who work should be made satisfied by providing them with necessary requisites. Unused wealth is compared with a lotus pond full of clean water but possessed by a demon. Regarding the second meaning, Buddhism says that there are seven categories of wealth one must have for being rich. They are: faith (*saddhā*), morality (*sīla*), moral shame (*hiri*), moral fear (*ottappa*), learning (*suta*), generosity (*cāga*), and wisdom (*paññā*). Wisdom is better than material wealth (*paññāva dhanena seyyo*).

FOR MEMORIZATION

sannicayaṃ karonti, nahatthi titti, citaṃ samādāya, yena kāmaṃ gacchati, appaṃ hidaṃ jīvitaṃ.

ATTANĀVA JĀNEYYĀTHA

Atha kho Kesaputtiyā Kālāmā yena Bhagavā tenupasaṃkamim̐su. Upasaṃkamitvā appekacce Bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su, appekacce Bhagavatā saddhim̐ sammodim̐su, sammodanīyam̐ katham̐ sārāṇīyam̐ vītisāretvā ekamantaṃ nisīdim̐su, appekacce yena Bhagavā tenañjalim̐ paṇāmetvā ekamantaṃ nisīdim̐su, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdim̐su, appekacce tuṇhībhūtā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho Kesaputtiyā Kālāmā Bhagavantam̐ etadavocuṃ: Santi bhante eke samaṇabrāhmaṇā Kesaputtaṃ āgacchanti. Te sakaṃ yeva vādaṃ dīpenti jotenti, paravādaṃ pana kham̐senti vambhenti paribhavanti opakkhim̐ karonti Tesam̐ no bhante amhākaṃ hoteva kaṃkhā hoti vicikicchā, ko si nāma imesaṃ bhavantānaṃ samaṇānaṃ saccaṃ āha, ko musāti.

Kālāmasutta, Mahāvagga, Tikanipāta, Aṃguttaranikāya, I. pp. 188-189

ANALYSIS

attanāva (= attanā + eva) jāneyyātha [= √jān (√jñā) + eyyātha]	you should know by yourself personally	<i>attanā</i> : m. inst. sg. of <i>atta</i> ; <i>eva</i> : emph. p.; <i>jāneyyātha</i> : opt. 2 nd pl.
atha kho	then	indcl., used at the beginning of a new paragraph.
Kesaputtiyā = Kesaputta + iya	those who belong to Kesaputta	der., m. nom. pl. of Kesaputtiya
Kālāmā	Kālāma	m. nom. pl. of Kālāma
yena Bhagavā tena	approached the Blessed One	<i>yena</i> : rel. pro.; <i>tena</i> : dem. pro.; instr. sg. of <i>ya</i> and <i>ta</i> giving loc. meaning. They encircle one or more objects towards which approach is made. When two objects of movement are there, <i>yena</i> is repeated. For example: <i>yena Bhagavā yenāyasmā Ānando tena.</i>

upasaṃkamim̐su = upa + saṃ + √kram (kam) + im̐su	approached	pst. 3 rd pl., pres. 3 rd sg. is <i>upasaṃkamati</i>
upasaṃkamitvā = upa + saṃ + √kram (kam) + i + tvā	having approached	absol.
appekacce = api + ekacce	some	pro., m. nom. pl. of <i>appekacca</i> ; <i>ekacce</i> : pro., m. nom. pl. of <i>ekacca</i>
Bhagavantam̐	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
abhivādetvā = abhi + √vad + e + tvā	having worshipped	caus. absol.
ekamantam̐ = ekaṃ + antam̐	to one side	adv, m. acc. sg. of <i>ekamanta</i>
nisīdim̐su = ni + √sad + a + im̐su	sat down	pst. 3 rd pl., pres. 3 rd sg. is <i>nisīdati</i>
Bhagavatā saddhim̐	with the Blessed One	<i>Bhagavatā</i> : adj., m. instr. sg. of <i>Bhagavantu</i> ; <i>saddhim̐</i> : indcl., used with instr. nouns.
sammodim̐su = saṃ + √mud + a + im̐su	rejoiced together (exchanged greetings)	pst. 3 rd pl., pres. 3 rd sg. is <i>sammodati</i>
sammodanīyam̐ = saṃ + √mud + anīya	to be rejoiced	fut. pp, f. acc. sg. of <i>sammodanīya</i>
katham̐	talk	f. acc. sg. of <i>kathā</i>
sārānīyam̐ = √smṛ (sar) + anīya	memorable	fut. pp, f. acc. sg. of <i>sārānīya</i>
vītisāretvā = vi + ati + √sṛ (sar) + e + tvā	having finished	caus. absol.
añjalim̐ paṇāmetvā (= pa + √nam + e + tvā)	keeping both palms together (on the chest)	<i>añjalim̐</i> : f. acc. sg. of <i>añjali</i> ; <i>paṇāmetvā</i> : caus. absol.
nāmagottam̐	name and clan	n. acc. sg. of <i>nāmagotta</i>
sāvetvā = √śru (su) + e + tvā	having announced	caus. absol.
tuṇhībhūtā = tuṇhī + √bhū + ta	being silent	adv. pp, m. nom. pl. of <i>tuṇhībhūta</i>

nisinnā = ni + √sad + ta	sat down	pp., m. nom. pl. of <i>nisinna</i>
etadavocuṃ = etaṃ + avocuṃ (= a + vac + uṃ)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avocuṃ</i> : pst. 3 rd pl.; sg. is <i>avoca</i>
santi = √as + nti	there are	pres. 3 rd pl., pres. 3 rd sg. is <i>atthi</i>
eke	one	pro., m. nom. pl. of <i>eka</i>
samaṇabrāhmaṇā = samaṇa + brāhmaṇā	recluse and brahmin	m. nom. pl. of <i>samaṇabrāhmaṇa</i>
Kesaputtaṃ	to Kesaputta	m. acc. sg. of <i>Kesaputta</i>
āgacchanti = ā + gaccha + nti	come	pres. 3 rd pl., pres. 3 rd sg. is <i>āgacchati</i>
te	they	dem. pro., m. nom. pl. of <i>ta</i>
sakavādaṃ = saka + vādaṃ	their own doctrine	m. acc. sg. of <i>sakavāda</i>
dīpenti = √dīp + e + nti	highlight	pres. 3 rd pl.
jotenti = √dyut (jut) + e + nti	elucidate	pres. 3 rd pl.
paravādaṃ = para + vādaṃ	doctrine of others	m. acc. sg. of <i>paravāda</i>
khuṃsenti = khuṃs + e + nti	disparage	pres. 3 rd pl.
vambhenti = √vambh + e + nti	despise	pres. 3 rd pl.
paribhavanti = pari + bhavanti	accuse	pres. 3 rd pl.
opakkhiṃ [= ava (o) + pakkhiṃ] karonti [√kṛ (kar) + o + nti]	condemn	<i>opakkhiṃ</i> : m. acc. sg. of <i>opakkhi</i> ; <i>karonti</i> : pres. 3 rd pl., pres. 3 rd sg. is <i>karoti</i>
tesaṃ no bhante amhākaṃ	for those of us, venerable sir	<i>tesaṃ</i> : dem. pro., m. dat. pl. of <i>ta</i> ; <i>amhākaṃ</i> : p. pro., dat. pl. of <i>amha</i>
hoteva = hoti [= √bhū (hū) + a + ti] + eva	there is indeed	<i>hoti</i> : pres. 3 rd sg.; <i>eva</i> : emph. p.

kaṃkhā	suspicion	f. nom. sg. of <i>kaṃkhā</i>
hoti	there is	pres. 3 rd sg.
vicikicchā	doubt	f. nom. sg. of <i>vicikicchā</i>
ko	who	interr. pro., adj., m. nom. sg. of <i>ka</i>
si		indcl., sometimes <i>su</i> is used
nāma		indcl., used to indicate perplexity.
imesaṃ	among these	dem. pro., m. gen. pl. of <i>ima</i>
bhavantānaṃ	venerable	adj., m. gen. pl. of <i>bhavanta</i>
samaṇānaṃ	recluse	m. gen. pl. of <i>samaṇa</i>
saccaṃ	truth	n. acc. sg. of <i>sacca</i>
āha = a + √ah + a	said	pst. 3 rd sg.
musā	falsely	indcl., adv.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Kālāma-sutta is well known in Pāli Buddhist literature. It was delivered by Buddha to a group of *khattiya*s in Kesaputta, a village in the kingdom of Kosala. The prohibitive particle ‘*mā*’ which gives the meaning of ‘don’t’ in Pāli is used here ten times to reject the grounds on which knowledge has been based at the time. The ten grounds specified are: tradition (*anussava*), lineage (*paramparā*), hearsay (*itikira*), scripture (*piṭaka*), logic (*takka*), epistemology (*naya*), appearance (*ākāraparivitakka*), preference (*diṭṭhinijjhānakhanti*), possibility (*bhabbarūpatā*), and the teacher (*garu*). Some Buddhist scholars in the modern time believe that by rejecting those ten grounds as means of knowledge the Buddha emphasizes the importance of freedom of thought. What the Buddha maintains here is that the knowledge concerning *kusala* and *akusala*, right and wrong, beneficial and harmful should be verified by intuitive experience (*attanāva jāneyyātha*).

FOR MEMORIZATION

sakavādaṃ dīpentī jotenti, paravādaṃ khuṃsenti vambhenti, hoteva kaṃkhā hoti vicikicchā.

DHAMMAṂ PARIYĀPUṆANTI

Idha bhikkhave ekacce moghapurisā dhammaṁ pariyāpuṇanti: suttaṁ geyyaṁ veyyākaraṇaṁ gāthaṁ udānaṁ itivuttakaṁ jātakaṁ abbhuta-dhammaṁ vedallaṁ. Te taṁ dhammaṁ pariyāpuṇitvā tesāṁ dhammānaṁ paññāya atthaṁ na upaparikkhanti. ... tesāṁ te dhammā duggahītā dīgharattaṁ ahitāya dukkhāya saṁvattanti, taṁ kissa hetu, duggahītattā bhikkhave dhammānaṁ. Seyyathāpi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṁ caramāno so passeyya mahantaṁ alagaddaṁ, tamenāṁ bhoge vā naṁgutthe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmiṁ vā aṁgapaccamaṅge ḍaseyya, so tato-nidānaṁ maraṇaṁ vā nigaccheyya, maraṇamattaṁ vā dukkhaṁ, taṁ kissa hetu, duggahītattā bhikkhave alagaddassa.

Alagaddūpamasutta,
Majjhimanikāya, I. pp. 133-134

ANALYSIS

idha	here = in this world	incl., adv.; another form of <i>idha</i> is <i>iha</i> .
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
ekacce	some	pro., m. nom. pl. of <i>ekacca</i>
moghapurisā	stupid person	m. nom. pl. of <i>moghapurisa</i>
dhammaṁ	teaching of the Buddha	m. acc. sg. of <i>dhamma</i>
pariyāpuṇanti = pari + √āp + uṇā + nti	learn by heart	pres. 3 rd pl., pres. 3 rd sg. is <i>pariyāpuṇāti</i>
suttaṁ	discourse	n. acc. sg. of <i>sutta</i>
geyyaṁ = √gai (ge) + ya	what is to be recited	fut. pp., n. acc. sg. is <i>geyya</i>
veyyākaraṇaṁ	exposition	n. acc. sg. of <i>veyyākaraṇa</i>
gāthaṁ	verse	f. acc. sg. of <i>gāthā</i>
udānaṁ = u(t) + √an + aṁ	inspired utterance	der., n. acc. sg. of <i>udāna</i>
itivuttakaṁ	report	n. acc. sg. of <i>itivuttaka</i>

jātakam	birth story	n. acc. sg. of <i>jātaka</i>
abbhutadhammaṃ = abbhuta + dhammaṃ	extraordinary thing	n. acc. sg. of <i>abbhutadhamma</i>
vedallam = vi + √dṛ (dar) + ya	analysis (to be analysed)	fut. pp., n. acc. sg. of <i>vedalla</i>
te	they	dem. pro., m. nom. pl. of <i>ta</i>
taṃ	that	dem. pro., m. acc. sg. of <i>ta</i>
pariyāpuṇitvā	having learnt by heart	absol.
tesam	their	dem. pro., m. gen. pl. of <i>ta</i>
paññāya	wisdom	f. instr. sg. of <i>paññā</i>
attham	meaning	m. acc. sg. of <i>attha</i>
na	not	neg. p.
upaparikkhanti = upa + pari + √īkṣ + ya + nti	examine	pres. 3 rd pl., pres. 3 rd sg. is <i>upaparikkhati</i>
tesam	their	dem. pro., m. gen. pl. of <i>ta</i> , ‘their’ means here “by themselves”.
te	those	dem. pro., m. nom. pl. of <i>ta</i>
duggahītā = du + √grah or √gr̥h + i + ta	not properly grasped	pp., m. nom. pl. of <i>duggahīta</i>
dīgharattam = dīgha + rattam	long time	n. acc. sg. of <i>dīgharatta</i> , with dative meaning.
ahitāya	bad result	adj., n. dat. sg. of <i>ahita</i>
dukkhāya	misery	adj., n. dat. sg. of <i>dukkha</i>
saṃvattanti = saṃ + √vṛt (vatt) a + nti	lead to	pres. 3 rd pl., pres. 3 rd sg. is <i>saṃvattati</i>
taṃ kissa hetu	for what reason?	idiomatic expression; a stock phrase used for asking reason.
duggahītattā = duggahita + tta + ā	as it is not properly grasped	n. abl. sg. of <i>duggahitatta</i> , abstract noun coupled with gen. (<i>dhammānaṃ</i>)
seyyathāpi	just as	indcl., used to indicate a simile and coupled with opt.
puriso	person	m. nom. sg. of <i>purisa</i>

alagaddatthiko = alagadda + atthiko	the one who is in need of a snake	adj., m. nom. sg. of <i>alagaddatthika</i>
alagaddagavesī = alagadda + gavesī	the one who is in search of a snake	adj., m. nom. sg. of <i>alagaddagavesī</i>
alagaddapariyesanaṃ = alagadda + pariyesanaṃ	search for a snake	n. acc. sg. of <i>alagaddapariyesana</i> for dat. meaning.
caramāno = √car + a + māna	wandering	pr. p., m. nom. sg. of <i>caramāna</i>
so	he	dem. pro., m. nom. sg. of <i>ta</i>
passeyya = passa + eyya	would see	opt. 3 rd sg.
mahantaṃ	large	adj., m. acc. sg. of <i>mahanta</i>
alagaddaṃ	a snake	m. acc. sg. of <i>alagadda</i>
tamaṃ = taṃ + enaṃ	that	<i>taṃ</i> : dem. pro., m. acc. sg. of <i>ta</i> ; <i>enaṃ</i> : dem. pro., m. acc. sg. of <i>eta</i> ; <i>enaṃ</i> = <i>etaṃ</i>
bhoge	coil	n. loc. sg. of <i>bhoga</i>
vā		disj. p.
naṃguṭṭhe	tail	n. loc. sg. of <i>naṃguṭṭha</i> , with √grah or √gr̥h object is given in loc.
gaṇheyya = √grah or √gr̥h + ṇā + eyya	should take by	meta. opt. 3 rd sg.
tassa	his	dem. pro., m. gen. sg. of <i>ta</i>
paṭiparivattitvā = paṭi + pari + √vṛt (vatt) + i + tvā	having turned back	absol.
hatthe	hand	m. loc. sg. of <i>hattha</i>
bāhāya	arm	f. loc. sg. of <i>bāhā</i>
aññatarasmiṃ	another	pro., n. loc. sg. of <i>aññatara</i>
aṃgapaccamaṃge = aṃga + pati + aṃge	part of the body	n. loc. sg. of <i>aṃgapaccamaṃga</i>
ḍaseyya = √ḍa(m)s + eyya	would bite	opt. 3 rd sg.
tatonidānaṃ = tato + nidānaṃ	due to that	cpd., <i>tato</i> : incl., adv.; <i>nidānaṃ</i> : adv., n. acc. sg. of <i>nidāna</i>
maraṇaṃ	death	n. acc. sg. of <i>maraṇa</i>

nigaccheyya = ni + gaccheyya	would go to	opt. 3 rd sg.
maraṇamattaṃ = maraṇa + mattaṃ	almost death	n. acc. sg. of <i>maraṇamatta</i>
dukkhaṃ	misery	adj., n. acc. sg. of <i>dukkha</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

The Pāli Canonical literature is popularly known today as *Tipiṭaka* (Three Baskets: *Vinaya Piṭaka*, *Sutta Piṭaka*, and *Abhidhamma Piṭaka*). This classification seems to have originated since the third Buddhist Council held during the time of emperor Asoka, i.e., in the third century BCE. Cullavagga, a Vinaya text, compiled earlier than the Asokan time, mentions another classification under the term *pañcanikāya* (five collections). We may find the term *pacanekāyikā* even in the Asokan inscriptions. Navamgasatthusāsana, mentioned in the *Alagaddūpama-sutta* and some other suttas of the Aṅguttaranikāya, seems to be the earliest classification of the Buddha's teaching. It is constituted of nine parts (*nava* + *aṅga*). They deal with different aspects of the Buddha's teaching. Sutta is the term used here to denote the dhamma in general and all the others have specific meanings according to their literary style. Nettippakaraṇa, the commentary to the nine limbs (*navamgassatthavaṇṇanā*), makes this point quite clear when it says 'suttanti sāmāññavidhi, viśesavidhāyo pare'. Venerable Buddhaghosa in his commentaries explains the nine limbs in terms of the Pāli texts available at his time.

FOR MEMORIZATION

*moghapurisā, dhammaṃ pariyāpuṇanti, ahitāya dukkhāya saṃvattanti,
duggahītattā dhammānaṃ, tato nidānaṃ, taṃ kissa hetu.*

SATTESU ANUKAMPĀ

Tena kho pana samayena daharo kumāro mando uttānaseyyako Abhayassa rājakumārassa aṃke nisinno hoti. Atha kho Bhagavā Abhayaṃ rājakumāraṃ etadavoca: Taṃ kiṃ maññasi rājakumāra, sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātiyā vā pamādamanvāya kaṭṭhaṃ vā kaṭhalaṃ vā mukhe āhareyya, kinti naṃ kareyyāsīti? Āhareyy’assāhaṃ bhante. Sace ahaṃ bhante na sakkuṇeyyaṃ ādikeneva āhattuṃ, vāmena hatthena sīsaṃ paggahe tvā dakkhiṇena hatthena vaṃkaṃguliṃ karitvā salohitampi āhareyyaṃ. Taṃ kissa hetu? Atthi me bhante kumāre anukampāti. Evameva kho rājakumāra, yaṃ Tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasamphitaṃ, sā ca paresaṃ appiyā amanāpā, na taṃ Tathāgato vācaṃ bhāsati. ... Taṃ kissa hetu? Atthi rājakumāra, Tathāgatassa sattesu anukampāti.

*Abhayarājakumārasutta,
Majjhimanikāya, I. pp. 394-395*

ANALYSIS

tena kho pana samayena	at that time	
daharo	young	adj., m. nom. sg. of <i>dahara</i>
kumāro	boy	m. nom. sg. of <i>kumāra</i>
mando	sluggish	adj., m. nom. sg. of <i>manda</i>
uttānaseyyako	lying on back	adj., m. nom. sg. of <i>uttānaseyyaka</i>
Abhayassa	personal name	m. gen. sg. of Abhaya
rājakumārassa	prince	adj., m. gen. sg. of <i>rājakumāra</i>
aṃke	hip	n. loc. sg. of <i>aṃka</i>
nisinno (= ni + √sad + ta) hoti	has sat down	pp., m. nom. sg. of <i>nisinna</i>
atha kho	then	indcl.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
Abhayaṃ rājakumāraṃ	Prince Abhaya	m. acc. sg. of Abhaya <i>rājakumāra</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.

taṃ kiṃ maññasi (= √man + ya + si)	what do you think of that	<i>taṃ</i> : dem. pro., n. acc. sg. of <i>ta</i> ; <i>kiṃ</i> : interr. pro., n. acc. sg. of <i>ka</i> , <i>maññasi</i> : pres. 2 nd sg., pres. 3 rd sg. is <i>maññati</i>
rājakumāra	royal prince	m. voc. sg. of <i>rājakumāra</i>
sacāyaṃ = sace + ayaṃ	if this	<i>sace</i> : cond. p.; <i>ayaṃ</i> : dem. pro., m. nom. sg. of <i>ima</i>
tuyhaṃ	of you	p. pro., gen. sg. of <i>tumha</i>
vā		disj. p.
pamādamanvāya = pamādaṃ + anvāya (= anu + √i + ya)	due to unmindfulness	<i>pamādaṃ</i> : m. acc. sg. of <i>pamāda</i> , <i>anvāya</i> : absol.
dhātiyā	nurse	f. gen. sg. of <i>dhāti</i>
kaṭṭhaṃ	piece of wood	n. acc. sg. of <i>kaṭṭha</i>
kaṭhalaṃ	pebble	n. acc. sg. of <i>kaṭhala</i>
mukhe	mouth	n. loc. sg. of <i>mukha</i>
āhareyya = ā + √hṛ (har) + eyya	should put into	opt. 3 rd sg.
kinti	what	indcl.
naṃ	to him	dem. pro., m. acc. sg. of <i>ta</i>
kareyyāsīti = kareyyāsi [= √kṛ (kar) + eyyāsi] + iti	should (you) do	opt. 2 nd sg.
āhareyyassāhaṃ = āhareyyaṃ [= ā + √hṛ (har) + eyyaṃ] + assa + ahaṃ	I should take it of him away	opt. 1 st sg., <i>assa</i> : dem. pro., m. gen. sg. of <i>ima</i>
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
sace	if	cond. p.
na	not	neg. p.
sakkuṇeyyaṃ = √śak + nu + eyyaṃ	(I am) able	opt. 1 st sg.
ādikeneva = ādikena + eva	to begin with	adv.
āhattuṃ = ā + √hṛ (har) + tuṃ	to take away	inf.
vāmena	left	adj., m. instr. sg. of <i>vāma</i>

hatthena	hand	m. instr. sg. of <i>hattha</i>
sīsaṃ	head	n. acc. sg. of <i>sīsa</i>
paggahetvā = pa + √grah or √grh + e + tvā	holding	absol.
dakkhiṇena	right	adj., m. instr. sg. of <i>dakkhiṇa</i>
vaṃkaṃguliṃ = vaṃka + aṃguliṃ	curved finger	f. acc. sg. of <i>vaṃkaṃguli</i>
karitvā = √kr̥ (kar) + i + tvā	having made	absol.
salohitaṃpi = salohitaṃ + api	even with blood	n. acc. sg. of <i>salohita</i>
āhareyyaṃ	I would take away	opt. 1 st sg.
taṃ kissa hetu	for what reason ?	idiomatic expression; a stock phrase used for asking reason.
atthi (= √as + ti) me	there is my (implying I have)	<i>atthi</i> : pres. 3 rd sg.; <i>me</i> : p. pro., gen. sg. of <i>amha</i> ; <i>atthi</i> is also used as an incl. It is common to both sg. and pl.
kumāre	regarding the boy	m. loc. sg. of <i>kumāra</i>
anukampāti = anukampā + iti	compassion	f. nom. sg. of <i>anukampā</i>
evameva = evaṃ + eva	in the same way	incl., adv.
yaṃ	whatever	rel. pro., f. acc. sg. of <i>ya</i>
Tathāgato	the one who has realized the Truth	m. nom. sg. of <i>Tathāgata</i>
vācaṃ	word	f. acc. sg. of <i>vācā</i>
jānāti = √jān + nā + ti	knows	pres. 3 rd sg.
abhūtaṃ = a + √bhū + ta	not real	pp., f. acc. sg. of <i>abhūtā</i>
atacchaṃ	untrue	adj., f. acc. sg. of <i>atacchā</i>
anathasaṃhitāṃ = an + attha + saṃhitāṃ	unbeneficial	pp., f. acc. sg. of <i>anathasaṃhitā</i>
sāca = sā + ca	that too	<i>sā</i> : dem. pro., f. nom. sg. of <i>ta</i>

paresaṃ	other	pro., m. dat. pl. of <i>para</i>
appiyā = a + piyā	unwelcomed	adj., f. nom. sg. of <i>appiyā</i>
amanāpā = a + manāpā	unpleasant	adj., f. nom. sg. of <i>amanāpā</i>
na	not	neg. p.
taṃ	that	dem. pro., f. acc. sg. of <i>ta</i>
bhāṣati = √bhāṣ + a + ti	speaks of	pres. 3 rd sg.
sattesu	living being	m. loc. pl. of <i>satta</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Jainism was founded by Vardhamāna Mahāvīra, a *khattiya* who renounced the household life at the age of thirty. It has two main branches named *svetāmbara* and *digambara*. Those who belong to the first dress themselves in white cloths while those who belong to the second remain naked. That is why these two designations. Jainism has twenty-five leaders known as Tīrthaṃkaras. Vardhamāna is the last, the twenty-fifth. Jainas believe in *jīva*, the principle of life. Their conception of *kamma* is different from that of the Buddhists. For them *kamma* is something material. They follow a way of life leading to the liberation of *jīva* from the material body (*kamma*). Self-mortification is the method they follow for this purpose. Today, the merchant class of India are the main supporters of Jainas. Abhayarājakumāra was a Jaina follower.

FOR MEMORIZATION

aṃke nisinno hoti, paṃādamānvāya, mukhe āhareyya, vaṃkaṃguliṃ karitvā.

POṬṬHAPĀDO PARIBBĀJAKO

Addasā kho Poṭṭhapādo paribbājako Bhagavantam dūratova āgacchantam, disvā sakam parisam saṇṭhapesi: appasaddā bhonto hontu, mā bhonto saddamakattha, ayam samaṇo Gotamo āgacchati, appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī, appevanāma appasaddam parisam viditvā upasaṃkamitabbam maññeyyāti. Evaṃ vutte te paribbājakā tuṇhī ahesum. Atha kho Bhagavā yena Poṭṭhapādo paribbājako tenupasaṃkami. Atha kho Poṭṭhapādo paribbājako Bhagavantam etadavoca: Etu kho bhante Bhagavā, sāgataṃ bhante Bhagavato, cirassaṃ kho bhante Bhagavā imam pariyāyamakāsi yadidaṃ idhāgamanāya, nisīdatu bhante Bhagavā, idamāsaṃ paññattanti. Nisīdi Bhagavā paññatte āsane. Poṭṭhapādo kho paribbājako aññataram nīcam āsaṃ gahetvā ekamantaṃ nisīdi.

Poṭṭhapādasutta,
Dīghanikāya, I. p. 179

ANALYSIS

addasā = a + √dṛś (das) + ā	saw	pst. 3 rd sg., <i>addasa</i> is another form.
kho		incl.
Poṭṭhapādo	personal name	m. nom. sg. of Poṭṭhapāda
paribbājako = pari + √vraj (vaj) + aka	wandering ascetic	der., m. nom. sg. of <i>paribbājaka</i>
Bhagavantam	the Blessed One	adj., m. acc. sg. of <i>Bhagavantu</i>
dūratova = dūrato + eva	right from the distance	<i>dūrato</i> : adv., abl. sg. of <i>dūra</i> ; <i>eva</i> : emph. p.
āgacchantam	coming	pr. p., m. acc. sg. of <i>āgacchanta</i>
disvā = √dṛś + tvā	having seen	absol.
sakam	own	adj., f. acc. sg. of <i>saka</i>
parisam	group	f. acc. sg. of <i>parisā</i>
saṇṭhapesi = sam + √sthā (thā) + āpe + s + i	put (them) in order	caus. pst. 3 rd sg.

appasaddā = appa + saddā	silence	cpd., m. nom. pl. of <i>appasadda</i>
bhonto	sir	adj., m. nom. pl. of <i>bhavanta</i>
hontu = √bhū (hū) + a + ntu	let be	imper. 3 rd pl.
mā	don't	prohb. p.
saddaṃ	noise	m. acc. sg. of <i>sadda</i>
akattha = a + √kṛ (kar) + ttha	made	pst. 2 nd pl., pres. 3 rd sg. is <i>karoti</i>
ayaṃ	this	dem. pro., m. nom. sg. of <i>ima</i>
samaṇo	recluse	adj., m. nom. sg. of <i>samaṇa</i>
Gotamo	the Buddha's clan name	m. nom. sg. of Gotama
appasaddakāmo	the one who desires silence	cpd., adj., m. nom. sg. of <i>appasaddakāma</i>
kho pana		incl.
so	that	dem. pro., m. nom. sg. of <i>ta</i>
āyasmā	venerable	adj., m. nom. sg. of <i>āyasmantu</i>
vaṇṇavādī	the one who praises	cpd., adj., m. nom. sg. of <i>vaṇṇavādī</i>
appevanāma = api + eva + nāma	certainly	incl.
viditvā = √vid + i + tvā	having understood	absol.
upasaṃkamitabbaṃ = upa + saṃ + √kram (kam) + i + tabba	worthy of approach	fut. pp., acc. sg. of <i>upasaṃkamitabba</i>
maññeyyāti = maññeyyā (= √man + ya + eyya) + iti	should think	opt. 3 rd sg.
evaṃ	thus	incl., adv.
vutte = √vac + ta	(when it was) said	pp., n. loc. sg. of <i>vutta</i>
te	those	dem. pro., m. nom. pl. of <i>ta</i>
paribbājakā	wandering ascetic	m. nom. pl. of <i>paribbājaka</i>

tunhī ahesuṃ [= a + bhū (hū) + a + s + uṃ]	became silent	indcl., pst. 3 rd pl., pres. 3 rd sg. is <i>hoti</i>
atha kho	then	indcl.
yena Poṭṭhapādo paribbājako tenupasaṃkami	approached Poṭṭhapāda, the wandering ascetic	Poṭṭhapādo: m. nom. sg. of Poṭṭhapāda; <i>paribbājako</i> : m. nom. sg. of <i>paribbājaka</i> ; <i>upasaṃkami</i> : pst. 3 rd sg.; the object of approach is encircled by <i>yena</i> and <i>tena</i> .
etu = √i + a + tu	please come	imper. 3 rd sg.
kho		indcl.
bhante	venerable	m. voc. sg. of <i>bhavanta</i>
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
sāgataṃ	welcome	indcl.
Bhagavato	to the Blessed One	adj., m. dat. sg. of <i>Bhagavantu</i>
cirassaṃ	after a long time	adj.
imaṃ	this	dem. pro., m. acc. sg. of <i>ima</i>
pariyāyaṃ	way	m. acc. sg. of <i>pariyāya</i>
akāsi = a + √kṛ (kar) + s + i	followed	pst. 3 rd sg., pres. 3 rd sg. is <i>karoti</i>
yadidaṃ	that is to say	indcl.
idhāgamanāya = idha + āgamanāya	coming here	n. dat. sg. of <i>idhāgamana</i>
nisīdatu = ni + √sad + a + tu	please be seated	imper. 3 rd sg.
idaṃ	this	dem. pro., n. acc. sg. of <i>ima</i>
āsanaṃ	seat	n. acc. sg. of <i>āsana</i>
paññattaṃ = pa + √jñā + āpe + ta	prepared	caus. pp., n. acc. sg. of <i>paññatta</i>
nisīdi = ni + √sad + i	sat	pst. 3 rd sg., pres. 3 rd sg. is <i>nisīdati</i>
paññatte āsane	on the seat prepared	n. loc. sg. of <i>paññatta</i> and <i>āsana</i>

aññataraṃ	another	pro., n. acc. sg. of <i>aññatara</i>
nīcaṃ	low	adj., n. acc. sg. of <i>nīca</i>
gahetvā = √grah or √grh + e + tvā	having taken	absol.
ekamantaṃ nisīdi	sat to one side	<i>ekamantaṃ</i> : adv., n. acc. sg. of <i>ekamanta</i> ; <i>nisīdi</i> : pst. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Paribbājakas are classified in Buddhist literature under the term *samaṇa* who rose up against brāhmanic culture. They are wanderers moving around the country in search of truth. That is why the name paribbājakas. The definition given in Saṃskṛit to the term is *parivrajatīti parivrājakah* which means the one who wanders from place to place. They are intelligent and learned. The way they follow in arriving at truth is debate. It is customary for the paribbājaka to become a disciple of the person who defeats him in a debate. Sañjaya, one of the six teachers in Magadha during the Buddha's time, is a paribbājaka under whom Upatissa and Kolita (Sāriputta and Moggallāna) studied. Poṭṭhapāda and Vacchagotta are two leading paribbājakas who have been given a significant place in the Buddhist literature. They are devoted to and friendly with the Buddha. The issues they discussed with the Buddha are highly philosophical.

FOR MEMORIZATION

parisaṃ saṅghapesi, appasaddā bhonto hontu, sāgataṃ bhante Bhagavato, cirassaṃ imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya, nīcaṃ āsanaṃ gahetvā.

ĀBHIDOSIKAṂ KUMMĀSAṂ

Atha kho āyasmato Sudinnassa ñātidāsī taṃ ābhidosikaṃ kummāsaṃ āyasmato Sudinnassa patte ākirantī hatthānañca pādānañca sarassa ca nimittaṃ aggaheṣi. Atha kho ... ñātidāsī yenāyasmato Sudinnassa mātā tenupasaṃkami, upasaṃkamitvā āyasmato Sudinnassa mātaram etadavoca: yaggheyye jāneyyāsi, ayyaputto Sudinno anuppattoti. Sace je saccaṃ bhaṇasi, adāsiṃ taṃ karomīti. Tena kho pana samayena āyasmā Sudinno taṃ ābhidosikaṃ kummāsaṃ aññatarāṃ kuḍḍamūlaṃ nissāya paribhuñjati. Pitāpi kho āyasmato Sudinnassa kammanā āgacchanto addasa āyasmantaṃ Sudinnaṃ taṃ ābhidosikaṃ kummāsaṃ aññatarāṃ kuḍḍamūlaṃ nissāya paribhuñjantaṃ, disvāna yenāyasmā Sudinno tenupasaṃkami, upasaṃkamitvā āyasmantaṃ Sudinnaṃ etadavoca: Atthi nāma tāta Sudinna ābhidosikaṃ kummāsaṃ paribhuñjissasi, nanu nāma tāta Sudinna sakaṃ gehaṃ gantabbanti. Agamamhā kho te gahapati gehaṃ, tatoyaṃ ābhidosiko kummāsoti.

Pārājikapāḷi,
Vinaya, III. pp. 15-16

ANALYSIS

atha kho	then	indcl.
āyasmato	the venerable	adj., m. gen. sg. of <i>āyasmantu</i>
Sudinnassa	personal name	m. gen. sg. of Sudinna
ñātidāsī	relative servant girl	f. nom. sg. of <i>ñātidāsī</i>
taṃ	that	dem. pro., m. acc. sg. of <i>ta</i>
ābhidosikaṃ = abhidosā + ika	belonging to the last evening	adj., der., m. acc. sg. of <i>ābhidosika</i>
kummāsaṃ	junket	m. acc. sg. of <i>kummāsa</i>
patte	bowl	n. loc. sg. of <i>patta</i>
ākirantī = ā + √kir + a + ntī	pouring	pr. p., f. nom. sg. of <i>ākirantī</i>
hatthānaṃ	hand	m. gen. pl. of <i>hattha</i>

pādānaṃ	foot	m. gen. pl. of <i>pāda</i>
sarassa	voice	m. gen. sg. of <i>sara</i>
ca	and	conj. p.
nimittaṃ	shape	n. acc. sg. of <i>nimitta</i>
aggahesi = a + √grah or √grh + e + s + i	took into the mind	pst. 3 rd sg., pres. 3 rd sg. is <i>gaṇhāti</i>
yenāyasmato Sudinnassa mātā tenupasaṃkami	approached venerable Sudinna's mother	object of approach is encircled by <i>yena</i> and <i>tena</i> .
upasaṃkami = upa + saṃ + √kram (kam) + i	approached	pst. 3 rd sg., pres. 3 rd sg. is <i>upasaṃkamati</i>
upasaṃkamitvā	having approached	absol.
mātaraṃ	mother	f. acc. sg. of <i>mātu</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + √vac + a)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
yaggheyye = yagghe + ayye	expression of surprise; lady	<i>yagghe</i> : incl. of exclamation; <i>ayye</i> : f. voc. sg. of <i>ayyā</i>
jāneyyāsi = √jān + nā + eyyāsi	do you know	opt. 2 nd sg., pres. 3 rd sg. is <i>jānāti</i>
ayyaputto = ayya + putto	lord	cpd., m. nom. sg. of <i>ayyaputta</i>
anuppatto = anu + pa + √āp + ta	arrived	pp., m. nom. sg. of <i>anuppatta</i>
sace	if	cond. p.
je	you girl	incl., used for addressing servant girls.
saccaṃ	truth	n. acc. sg. of <i>sacca</i>
bhaṇasi = √bhaṇ + a + si	speak of	pres. 2 nd sg., pres. 3 rd sg. is <i>bhaṇati</i>
adāsīṃ	non-servant girl	f. acc. sg. of <i>adāsī</i>
taṃ	you	p. pro., acc. sg. of <i>tumha</i>

karomīti = karomi [= √kr̥ (kar) + o + mi] + iti	I make	pres. 1 st sg., pres. 3 rd sg. is <i>karoti</i>
tena kho pana samayena	at that time	loc. meaning is conveyed by instr.
āyasmā	the venerable	adj., m. nom. sg. of <i>āyasmantu</i>
taṃ	that	dem. pro., adj., m. acc. sg. of <i>ta</i>
aññataraṃ	another	pro., n. acc. sg. of <i>aññatara</i>
kuḍḍamūlaṃ	parapet wall	n. acc. sg. of <i>kuḍḍamūla</i>
nissāya = ni + √śri + ya	having leaned against	absol.
paribhuñjati = pari + √bhu(ñ)j + a + ti	eats	pres. 3 rd sg.
pītāpi = pītā + api	father too	<i>pītā</i> : m. nom. sg. of <i>pītu</i> ; <i>api</i> : conj. p.
kamantā	work place	m. abl. sg. of <i>kamanta</i>
āgacchanto	coming	pr. p., m. nom. sg. of <i>āgacchanta</i>
addasa = a + √dṛś (das) + a	saw	pst. 3 rd sg., the other form is <i>addasā</i> .
āyasmantaṃ Sudinnaṃ	venerable Sudinna	m. acc. sg. of <i>āyasmanta</i> and Sudinna
paribhuñjantaṃ	eating	pr. p., m. acc. sg. of <i>paribhuñjanta</i>
disvāna = √dṛś (dis) + tvāna	having seen	absol.
atthi (= √as + ti) nāma	is there (junket)	<i>atthi</i> : pres. 3 rd sg.; <i>nāma</i> : indcl., used with opt. or fut. to express amazement.
tāta	my dear son	dear address
paribhuñjissasi	will eat	fut. 2 nd sg., pres. 3 rd sg. is <i>paribhuñjati</i>
nanu nāma	isn't it (that)	indcl.
Sudinna	Sudinna	m. voc. sg. of Sudinna
sakaṃ	own	adj., n. nom. sg. of <i>saka</i>
gehaṃ	house	n. nom. sg. of <i>geha</i>
gantabbanti = gantabbam (√gam + tabba) + iti	should go to	fut. pp., n. nom. sg. of <i>gantabba</i>

agamamhā = a + √gam + a + mhā	(we, i.e., I) went	pst. 1 st pl., pres. 3 rd sg. is <i>gacchati</i>
te	your	p. pro., gen. sg. of <i>tumha</i>
gahapati	householder	m. voc. sg. of <i>gahapati</i>
gehaṃ	house	n. acc. sg. of <i>geha</i>
tatoyaṃ = tato + ayaṃ	from there (is) this	<i>tato</i> : indcl., adv. <i>ayaṃ</i> : dem. pro., m. nom. sg. of <i>ima</i>
kummāsoti = kummāso + iti	junket	m. nom. sg. of <i>kummāsa</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

There are four serious offences recorded in the Buddhist Vinaya under the title *Pārājikā*, which means defeat. When one of these is committed the purpose of the renounced life is lost. That is why they are called *Pārājikā*. They are: sexual intercourse, stealing others' property, homicide, and deliberate lie regarding supernormal qualities. These are generally related to the basic principles of morality known as *pañcasīla* of which the fifth one is omitted and the emphasis shifted. Among the *Pārājikās* sexual intercourse is the first, and stealing the second, homicide occupies the third position, and deliberate lie becomes the fourth. This shift of emphasis may be due to the fact that Buddhist discipline has been designed for the overcoming of sense-desires and cultivation of mind for the gaining of ultimate experience known as *nibbāna*.

FOR MEMORIZATION

nimittaṃ aggaheṣi, yaggheyye jāneyyāsi, atthi nāma tāta ābhidosikaṃ kummāsaṃ paribhuñjissasi, nanu nāma sakaṃ gehaṃ gantabbaṃ.

KEṆIYO JAṬILO

Adhivāsetu me bhavaṃ Gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenāti. Adhivāsesi Bhagavā tuṇhībhāvena. Atha kho Keṇiyo jaṭilo Bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanaṃ yena sako assamo tenupasaṃkami, upasaṃkamitvā mittāmacce ñātisālohite āmantesi: ‘Suṇantu me bhonto mittāmaccā ñātisālohitā, samaṇo me Gotamo nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṃghena, yena me kāyaveyyāvaṭikaṃ kareyyāthā’ti. ‘Evambho’ti kho Keṇiyassa jaṭilassa mittāmaccā ñātisālohitā Keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phārenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikaṃ paṭiṭṭhāpentī, appekacce āsanāni paññāpentī. Keṇiyo pana jaṭilo sāmāmyeva maṇḍalamālaṃ paṭiyādeti.

*Selasutta, Mahāvagga,
Suttanipāta, p. 104*

ANALYSIS

adhivāsetu = adhi + √vas + e + tu	please accept	caus. imper. 3 rd sg.
me	my	p. pro., gen. sg. of <i>amha</i>
bhavaṃ	venerable	adj., m. nom. sg. of <i>bhavanta</i>
Gotamo	clan name of the Buddha	m. nom. sg. of Gotama
svātanāya	tomorrow	n. dat. sg. of <i>svātana</i>
bhattaṃ	meal	n. acc. sg. of <i>bhatta</i>
saddhiṃ	with	indcl., used with instr.
bhikkhusaṃghenāti = bhikkhusaṃghena + iti	the community of monks	m. instr. sg. of <i>bhikkhusaṃgha</i> ; <i>iti</i> means ending of the sentence and also a connecting link between two clauses.
adhivāsesi	accepted	pst. 3 rd sg.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
tuṇhībhāvena	silence	adv., m. instr. sg. of <i>tuṇhībhāva</i>

atha kho	then	indcl., used at the beginning of a new paragraph.
Keṇiyo	personal name	m. nom. sg. of Keṇiya
jaṭilo	a religious group (ascetics) whose distinctive mark is braid of hair	adj., m. nom. sg. of <i>jaṭila</i>
Bhagavato	of the Blessed One	adj., m. gen. sg. of <i>Bhagavantu</i>
adhibāsanam	acceptance	n. acc. sg. of <i>adhibāsana</i>
viditvā = √vid + i + tvā	having understood	absol.
uṭṭhāyāsana = uṭṭhāya [= u(t) + √sthā (ṭhā) + ya] + āsanā	having got up from the seat	<i>uṭṭhāya</i> : absol.; <i>āsanā</i> : n. abl. sg. of <i>āsana</i>
yena	towards	rel. pro., instr. sg. of <i>ya</i>
sako	(his) own	adj. to <i>assamo</i> , m. nom. sg. of <i>saka</i>
assamo	hermitage	m. nom. sg. of <i>assama</i>
tenupasaṃkami = tena + upasaṃkami [= upa + saṃ + √kram (kam) + i]	approached	<i>tena</i> : dem. pro., related to <i>yena</i> , instr. sg. of <i>ta</i> ; <i>upasaṃkami</i> : pst. 3 rd sg., pres. 3 rd sg. <i>upasaṃkamati</i>
upasaṃkamitvā	having approached	absol.
mittāmacce = mitte + amacce	friend and colleague	m. acc. pl. of <i>mittāmacca</i>
ñātisālohite = ñāti + sālohite	those who are related by law and by blood	m. acc. pl. of <i>ñātisālohita</i>
āmantesi = ā + manta + e + s + i	addressed	denom., pst. 3 rd sg.
suṇantu = √śru (su) + ṇā + ntu	please listen to	imper. 3 rd pl.
me	me	p. pro., dat. sg. of <i>amha</i>
bhonto	you people	m. voc. pl. of <i>bhavanta</i>
samaṇo	the recluse	adj., m. nom. sg. of <i>samaṇa</i>

me	by me	p. pro., instr. sg. of <i>amha</i>
nīmantito = nī + manta + i + ta	invited	pp., m. nom. sg. of <i>nīmantita</i>
svātanāya bhattaṃ	for the meal tomorrow	normally, with the verb <i>nīmanteti</i> instr. is used, e.g., <i>āsanena nīmanteti</i> ; <i>svātanāya</i> : n. dat. sg. of <i>svātana</i> ; <i>bhattaṃ</i> : n. acc. sg. of <i>bhatta</i> with dat. meaning.
yena	because of which	m. sg. instr. of <i>ya</i>
me	for me	p. pro., dat. sg. of <i>amha</i>
kāyaveyyāvaṭikaṃ = kāya + veyyāvaṭikaṃ (= vi + ā + √vṛ + ta + ika)	physical help	n. acc. sg. of <i>kāyaveyyāvaṭika</i>
kareyyāthā'ti = kareyyātha [= √kṛ (kar) + eyyātha] + iti	you should give	opt. 2 nd pl.
evambo'ti (= evaṃ + bho + iti) kho	saying 'Yes, dear'	<i>evaṃ</i> : indcl., adv.; <i>bho</i> : m. voc. sg. of <i>bhavanta</i>
Keṇiyassa jaṭilassa	to jaṭila Keṇiya	m. gen. sg. of Keṇiya and <i>jaṭila</i>
paṭissutvā = paṭi + √śru + tvā	having replied	absol.
apekacce = api + ekacce	some	<i>ekacce</i> : pro., m. nom. pl. of <i>ekacca</i> , <i>ekacco</i> is m. nom. sg.
uddhanāni	oven	n. acc. pl. of <i>uddhana</i>
khaṇanti = √khaṇ + a + nti	dig (on the ground) = prepare	pres. 3 rd pl., pres. 3 rd sg. is <i>khaṇati</i>
kaṭṭhāni	firewood	n. acc. pl. of <i>kaṭṭha</i>
phālenti = √phal + e + nti	cause to split = chop	caus. pres. 3 rd pl.
bhājanāni	kitchenware	n. acc. pl. of <i>bhājana</i>
dhovanti = √dhāv or √dhū + a + nti	wash	pres. 3 rd pl., pres. 3 rd sg. is <i>dhovati</i>
udakamaṇikaṃ	pot of water	n. acc. sg. of <i>udakamaṇika</i>
paṭiṭṭhāpenti = paṭi + √sthā (ṭhā) + āpe + nti	set up	caus. pres. 3 rd pl.

āsanāni	seat	n. acc. pl. of <i>āsana</i>
paññāpentī = pa + √jñā + āpe + nti	prepare	caus. pres. 3 rd pl.
pana		indcl.
sāmaṃyeva = sāmaṃ + eva	he himself	indcl.
maṇḍalamālaṃ	pavilion	m. acc. sg. of <i>maṇḍalamāla</i>
paṭiyādeti = paṭi + √yat + e + ti	arranges	caus. pres. 3 rd sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

The general term used in Buddhist literature to denote a wide variety of religious and philosophical groups that were in India during the time of the Buddha is *samaṇabrāhmaṇa*. It includes *brāhmaṇas* on the one hand and *paribbājakas* (wanderers), *ājīvikas* (disciples of Makkhaligosāla), *nigaṇṭhas* (disciples of Mahāvīra), *jaṭilas*, etc., on the other. *Brāhmaṇas* are the elites of Indian society and custodians of Vedic culture which originated perhaps in the second millennium BCE and evolved up to the time of Vedānta, the Upaniṣad. *Samaṇas* are those who revolted against Vedic culture. Some of them are believers in materialism and some others are believers in ascetic practices. *Keṇiya* is a *jaṭila* practising asceticism. That is perhaps the reason why the Pāli commentator uses the word *tāpasa* in explaining the word *jaṭila* (*jaṭiloti tāpaso*, SnA. p. 440). In the Mahāvaggapāḷi, Uruvelakassapa, Nadikassapa, and Gayākassapa, three brothers living at Gayāsīsa are designated as *jaṭilas* (Vin I. p. 24).

FOR MEMORIZATION

svātanāya bhattaṃ, adhivāsesi tuṇhībhāvena, mittāmaccā nātisālohitā, appekacce, sāmaṃyeva.

AṬṬHAKAVAGGIKĀNI

Atha kho Bhagavā bahudeva rattiṃ ajjhokāse vītināmetvā vihāraṃ pāvisi. Āyasmāpi kho Soṇo bahudeva rattiṃ ajjhokāse vītināmetvā vihāraṃ pāvisi. Atha kho Bhagavā rattiyaṃ paccūsasamayam paccuṭṭhāya āyasmantaṃ Soṇaṃ ajjhesi: Paṭibhātu taṃ bhikkhu dhammo bhāsītunti. ‘Evaṃ bhante’ti kho āyasmā Soṇo Bhagavato paṭisunitvā sabbāneva aṭṭhakavaggikāni sarena abhāsi. Atha kho Bhagavā āyasmato Soṇassa sarabhaññāpariyosāne abbhanumodi: ‘Sādhu sādhu, bhikkhu, suggahitāni kho te bhikkhu aṭṭhakavaggikāni sumanasikatāni sūpadhāritāni, kalyāṇiyāpiṇi vācāya samannāgato vissatṭhāya aneḷagalāya atthassa viññāpaniyā. Kati vassosi tvaṃ bhikkhū’ti. ‘Ekavasso ahaṃ Bhagavā’ti. ‘Kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsī’ti. ‘Ciraṃ diṭṭho me bhante kāmesu ādīnavo. Api ca sambādhā gharāvāsā, bahukiccā bahukaraṇīyāti.

Mahāvaggapāli,
Vinaya, I. pp. 196-197

ANALYSIS

atha kho	then	incl.
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
bahudeva = bahu + (d) + eva	most of the	adj.
rattiṃ	night	f. acc. sg. of <i>ratti</i>
ajjhokāse = adhi + okāse	open air	m. loc. sg. of <i>ajjhokāsa</i>
vītināmetvā = vi + ati + √nam + e + tvā	having spent	caus. absol.
vihāraṃ	residence	m. acc. sg. of <i>vihāra</i>
pāvisi = pa + √viś + i	entered	pst. 3 rd sg., pres. 3 rd sg. is <i>pavisati</i>
āyasmāpi = āyasmā + api	the venerable, too	<i>āyasmā</i> : adj., m. nom. sg. of <i>āyasmantu</i> ; <i>api</i> : incl.
kho		incl.
Soṇo	name of the monk	m. nom. sg. of <i>Soṇa</i>

rattiyā paccūsasamayam [= pati + ūsa + samayam] paccuṭṭhāya [= pati + u(t) + √sthā (ṭhā) + ya]	having got up in the early morning	<i>rattiyā</i> : f. gen. sg. of <i>ratti</i> ; <i>paccūsasamayam</i> : m. acc. sg. of <i>paccūsasamaya</i> , <i>paccuṭṭhāya</i> : absol.
āyasmantaṃ Soṇaṃ	Venerable Soṇa	
ajjhesi = adhi + √is (es) + i	requested	pst. 3 rd sg.
bhikkhu	monk	m. voc. sg. of <i>bhikkhu</i>
paṭibhātu (= paṭi + √bhā + tu) taṃ	let it come to you	imper. 3 rd sg.; <i>taṃ</i> : p. pro., acc. sg. of <i>tumha</i>
dhammo	the teaching	m. nom. sg. of <i>dhamma</i>
bhāsitunti = bhāsitum (= √bhāṣ + i + tum) + iti	to recite	<i>bhasitum</i> : inf.
evaṃ bhante'ti (= bhante + iti)	saying yes venerable sir	<i>bhante</i> : m. voc. sg., contracted form of <i>bhavanta</i>
Bhagavato	the Blessed One	adj., m. dat. sg. of <i>Bhagavantu</i>
paṭisunītvā = paṭi + √śru + ṇā + i + tvā	having replied	absol.
sabbāneva = sabbāni + eva	the entire	<i>sabbāni</i> : pro., n. acc. pl. of <i>sabba</i> , <i>eva</i> : emph. p.
aṭṭhakavaggikāni = aṭṭhaka + vagga + ika	chapter of eights	der., n. acc. pl. of <i>aṭṭhakavaggika</i>
sarena	intonation	adv., m. instr. sg. of <i>sara</i>
abhāsi (= a + √bhāṣ + i)	recited	pst. 3 rd sg., pres. 3 rd sg. is <i>bhāsatī</i>
Bhagavā	the Blessed One	adj., m. nom. sg. of <i>Bhagavantu</i>
āyasmato	the venerable	adj., m. gen. sg. of <i>āyasmantu</i>
Soṇassa		m. gen. sg. of <i>Soṇa</i>
sarabhaññāpariyosāne = sarabhañña + pariyosāne	end of the recital with intonation	n. loc. sg. of <i>sarabhaññāpariyosāna</i>
abbhanumodi = abhi + anu + √mud + a + i	appreciated	pst. 3 rd sg., pres. 3 rd sg. is <i>abbhanumodati</i>
sādhū sādhū bhikkhu	well, well, monk	<i>sādhū</i> : incl., adv., repetition is for emphasis, <i>bhikkhu</i> : m. voc. sg. of <i>bhikkhu</i>

suggahitāni = su + √grah or √gr̥h (gah) + i + ta	well taken	pp., n. nom. pl. of <i>suggahita</i>
te	by you	p. pro., instr. sg. of <i>tumha</i>
sumanasikatāni = su + manasi (Skt. manas) + katāni (= √kr̥ + ta)	well applied in mind	<i>su</i> : pref.; <i>manasi</i> : n. loc. sg. of <i>mana</i> ; <i>katāni</i> : pp., n. nom. pl. of <i>kata</i>
sūpadhāritāni = su + upa + dhāritāni [= √dhr̥ (dhar) + e + i + ta]	well memorized	caus. pp., n. nom. pl. of <i>sūpadhārita</i>
kalyāṇiyāpi'si = kalyāṇiyā + api + asi (= √as + si)	and good	<i>kalyāṇiyā</i> : adj., f. instr. sg. of <i>kalyāṇī</i> ; <i>api</i> : incl.; <i>asi</i> : pres. 2 nd sg., pres. 3 rd sg. is <i>atthi</i>
vācāya	speech	f. instr. sg. of <i>vācā</i>
samannāgato = saṃ + anu + ā + √gam + ta	endowed with	pp., m. nom. sg. of <i>samannāgata</i>
vissatṭhāya = vi + √sr̥j + ta	distinct	pp., f. instr. sg., of <i>vissatṭhā</i> , adj. to <i>vācāya</i>
aneḷagalāya = an + eḷa + galāya	clear	adj., f. instr. sg. of <i>aneḷagalā</i> , adj. to <i>vācāya</i>
atthassa	meaning	n. gen. sg. of <i>attha</i>
viññāpaniyā = vi + √jñā + āpe + ana + ī	making known	adj., f. instr. sg. of <i>viññāpanī</i> , adj. to <i>vācāya</i>
kati vassosi [= vasso + asi (= √as + si)] tvam̐	how old are you	<i>kati</i> : incl., means 'how many'; <i>vasso</i> : m. nom. sg. of <i>vassa</i> ; <i>asi</i> : pres. 2 nd sg.
ekavasso aham̐ = ekavasso (= eka + vasso) aham̐	I am one year old	<i>eka</i> : pro.
kissa pana	for what reason?	<i>kissa</i> : is a Prākṛit form of <i>kassa</i> ; <i>pana</i> : incl.
evam̐	thus	incl., adv.
ciraṃ akāsi [a + √kr̥ (kar) + s + i => akarsi => akassi => akāsi]	delayed	<i>ciraṃ</i> : adv.; <i>akāsi</i> : pst. 2 nd sg., pres. 3 rd sg. is <i>karoti</i>
ciraṃ	since long time	incl., adv.
diṭṭho [= √dṛś (dis) + ta] me	seen by me	pp., m. nom. sg. of <i>diṭṭha</i> ; <i>me</i> : p. pro., instr. sg. of <i>amha</i>

kāmesu	sense pleasure	m. loc. pl. of <i>kāma</i>
ādīnavo	shortcoming	m. nom. sg. of <i>ādīnava</i>
api ca	nevertheless	indcl.
sambādā	full of obstacle	m. nom. pl. of <i>sambādha</i>
gharāvāsā	household life	m. nom. pl. of <i>gharāvāsa</i>
bahukiccā	many things to be done	adj., m. nom. pl. of <i>bahukicca</i>
bahukaraṇīyāti = bahukaraṇīyā [= bahu + √kr̥ (kar) + anīya] + iti	many things to be done	fut. pp., m. nom. pl. of <i>bahukaraṇīya</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Avanti was the capital of Ujjeni in the Buddha's time, situated in the western side of India towards south. It was always coupled in the Pāli suttas with *dakkhiṇāpatha* (region on the road to the south). Venerable Mahākaccāna, of the leading disciples of the Buddha famous for the exposition of the Buddha's terse sermons, was the founder of a school of Buddhism in this region where the commentarial tradition of Buddhism developed. Venerable Puṇṇa, Venerable Isidatta, Venerable Soṇa, and Venerable Mahinda who introduced Buddhism into Sri Lanka, were born in this region. The monks of Avanti were called Āvantakā and Pātheyyakā who played an important role in settling the dispute which led to the Second Buddhist Council. Velukaṇṭakī Nandamātā who memorized sixteen suttas of the Pārāyana recorded in the Sutta-nipāta also lived here. The Buddha, considering the hard life led by the monks in this region, relaxed certain vinaya rules on the request made by the Venerable Soṇa.

FOR MEMORIZATION

bahudeva rattiṃ, rattiyā paccūsasamayaṃ paccuṭṭhāya, sarena abhāsi, kati vassosi? kissa ciraṃ akāsi?

VELUKAṆṬAKĪ NANDAMĀTĀ

Ekaṃ samayaṃ āyasmā ca Sāriputto āyasmā ca Mahāmoggallāno Dakkhiṇāgirismiṃ cārikaṃ caranti, mahatā bhikkhusaṃghena saddhiṃ. Tena kho pana samayena Velukaṇṭakī Nandamātā upāsikā rattiyā paccūsa-samayaṃ paccuṭṭhāya Pārāyaṇaṃ sarena bhāsati. Tena kho pana samayena Vessavaṇo mahārājā uttarāya disāya dakkhiṇaṃ disaṃ gacchati kenacideva karaṇīyena. Assosi kho Vessavaṇo mahārājā Nandamātāya upāsikāya Pārāyaṇaṃ sarena bhāsantiyā, sutvā kathāpariyosānaṃ āgamayaṃ māno aṭṭhāsi. Atha kho Nandamātā upāsikā Pārāyaṇaṃ sarena bhāsivā tuṇhī ahosi. Atha kho Vessavaṇo mahārājā Nandamātāya upāsikāya kathāpariyosānaṃ veditvā abbhanumodi, ‘Sādhu bhagini, sādhu bhaginī’ti. ‘Ko pan’eso bhadramukhā’ti. ‘Ahaṃ te bhagini bhātā Vessavaṇo mahārājā’ti. ‘Sādhu bhadramukha, tena hi yo me ayaṃ dhammapariyāyo bhaṇito idante hotu ātithēyyan’ti.

*Mahāyaññavagga, Sattakanipāta,
Aṃguttaranikāya, IV. p. 63*

ANALYSIS

ekaṃ	one	pro., m. acc. sg. of <i>eka</i>
samayaṃ	time	m. acc. sg. of <i>samaya</i>
āyasmā	venerable	adj., m. nom. sg. of <i>āyasmantu</i>
Sāriputto		m. nom. sg. of Sāriputta
ca	and	conj. p.
Mahāmoggallāno		m. nom. sg. of Mahāmoggallāna
Dakkhiṇāgirismiṃ	Southern mountain	m. loc. sg. of Dakkhiṇāgiri
cārikaṃ	tour	f. acc. sg. of <i>cārikā</i>
caranti = √car + a + nti	go on	pres. 3 rd pl., pres. 3 rd sg. is <i>carati</i>
mahatā	large	adj., m. instr. sg. of <i>mahanta</i>
bhikkhusaṃghena	community of monks	m. instr. sg. of <i>bhikkhusaṃgha</i>
saddhiṃ	with	indcl., used with instr.

tena	at that	dem. pro., m. instr. sg. of <i>ta</i> , used for loc. meaning.
kho pana		indcl.
samayena	time	m. instr. sg. of <i>samaya</i>
Veḷukaṇṭakī	personal name	f. nom. sg. of Veḷukaṇṭakī
Nandamātā	mother of Nanda	f. nom. sg. of Nandamātā
upāsikā	female devotee	adj., f. nom. sg. of <i>upāsikā</i>
rattiyā	night	f. gen. sg. of <i>ratti</i>
paccūsasamayaṃ = pati + ūsa + samayaṃ	dawn	m. acc. sg. of <i>paccūsasamaya</i> with loc. meaning.
paccuṭṭhāya = pati + u(t) + √sthā (thā) + ya	having got up	absol.
Pārāyanam	the last chapter of the Suttanipāta	n. acc. sg. of <i>Pārāyana</i>
sarena	intonation	adv., n. instr. sg. of <i>sara</i>
bhāsati = √bhāṣ + a + ti	recites	pres. 3 rd sg.
tena kho pana samayena	at that time	<i>tena</i> : dem. pro., m. instr. sg. of <i>ta</i> ; <i>kho pana</i> : indcl.; <i>samayena</i> : m. instr. sg. of <i>samaya</i> , used for loc. meaning.
Vessavaṇo	named Vessavaṇa	m. nom. sg. of Vessavaṇa
mahārājā	great king	adj., m. nom. sg. of <i>mahārāja</i>
uttarāya	north	adj., f. abl. sg. of <i>uttarā</i>
disāya	region	f. abl. sg. of <i>disā</i>
dakkhiṇam	south	adj., f. acc. sg. of <i>dakkhiṇā</i>
gacchati = gaccha + ti	goes	pres. 3 rd sg.
kenacideva [= kena + ci + (d)eva] karaṇīyena	on some work	<i>kena</i> : interr. pro., m. instr. sg. of <i>ka</i> ; <i>ci</i> : interr. p.; fut. pp., m. instr. sg. of <i>karaṇīya</i>
assosi = a + √śru (su) + s + i	heard	pst. 3 rd sg., pres. 3 rd sg. is <i>suṇāti</i>
kho		indcl.
Nandamātāya	mother of Nanda	f. loc. sg. of Nandamātā
upāsikāya	female devotee	adj., f. loc. sg. of <i>upāsikā</i>

bhāsantiyā	reciting	adj., f. loc. sg. of <i>bhāsantī</i> , the whole phrase starting from <i>Nandamātāya</i> is loc. absl.
sutvā = √śru (su) + tvā	having heard	absol.
kathāpariyosānaṃ	end of the recital	n. acc. sg. of <i>kathāpariyosāna</i>
āgamayamāno = ā + √gam + aya + māna	waiting for	pr. p., m. nom. sg. of <i>āgamayamāna</i>
aṭṭhāsi = a + √sthā (ṭhā) + s + i	stood	pst. 3 rd sg., pres. 3 rd sg. is <i>tiṭṭhati</i>
atha kho	then	indcl.
bhāsitvā = √bhāṣ + i + tvā	having recited	absol.
tuṇhī ahosi [= a + √bhū (hū) + a + s + i]	became silent	<i>tuṇhī</i> : indcl.; <i>ahosi</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>hoti</i>
Nandamātāya	mother of Nanda	f. gen. sg. of Nandamātā
upāsikāya	female devotee	adj., f. gen. sg. of <i>upāsikā</i>
viditvā = √vid + i + tvā	having understood	absol.
abbhanumodi = abhi + anu + √mud + a + i	appreciated	pst. 3 rd sg., pres. 3 rd sg. is <i>abbhanumodati</i>
sādhū	good	indcl., adv.
bhagini	sister	f. voc. sg. of <i>bhaginī</i>
bhaginī'ti = bhagini + iti		
ko	who	interr. pro., m. nom. sg. of <i>ka</i>
pan'eso = pana + eso	(is) this	indcl.; <i>eso</i> : adj., m. nom. sg. of <i>eta</i>
bhadramukhā'ti = bhadramukha + iti	beautiful one	m. voc. sg. of <i>bhadramukha</i>
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
te	your	p. pro., gen. sg. of <i>tumha</i>
bhātā	brother	m. nom. sg. of <i>bhātu</i>
tena hi	if so	<i>hi</i> : indcl.
yo	whatever	rel. pro., m. nom. sg. of <i>ya</i>
me	by me	p. pro., instr. sg. of <i>amha</i>

ayaṃ	this	dem. pro., m. nom. sg. of <i>ima</i>
dhammapariyāyo	mode of teaching	m. nom. sg. of <i>dhammapariyāya</i>
bhaṇito = √bhaṇ + i + ta	recited	pp., m. nom. sg. of <i>bhaṇita</i>
idante = idaṃ + te	this is for you	<i>idaṃ</i> : dem. pro., n. nom. sg. of <i>ima</i> ; <i>te</i> : p. pro., dat. sg. of <i>tumha</i>
hotu = √bhū (hū) + a + tu	let it be	imper. 3 rd sg.
ātittheyyaṃ = atithi + eyyaṃ	gift for the guest	der., n. nom. sg. of <i>ātittheyya</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Memory (*sati*) is an aspect of mind highly relied on in the ancient education system of India. What is heard from the teacher is kept in mind by the students as an integral part of their learning. The more they hear and retain in the mind the more they are qualified in their learning. Therefore, the learned is designated in Buddhist literature by the word *bahussuta*, which means the one who has heard more from the teacher. The tradition of memorizing the sacred teaching seems to have started from the Vedic time, i.e., approximately the second millennium BCE. To facilitate memorizing, the sacred teachings have been composed by the ancient Indians in metric form. This is evident from the story of Soṇa and Veḷukaṇṭakī who have committed to memory the Buddha's teachings recorded in metric form. According to the history of Buddhism when the Buddha's teachings were compiled in literary form they were preserved in a vocal tradition until they were committed to writing. Memory is considered the best repository for keeping the sacred teachings in their pristine purity.

FOR MEMORIZATION

cārikaṃ caratī, kenacideva karaṇīyena, kathāpariyosānaṃ āgamayamāno, dhammapariyāyo, hotu ātittheyyaṃ.

SUGATIṀ GACCHA

Yadā bikkhave devo devakāyā cavanadhammo hoti pañca pubbanimittāni pātubhavanti: mālā milāyanti, vatthāni kilissanti, kacchehi sedā muccanti, kāye dubbaṇṇiyaṃ okkamati, sake devo devāsane nābhīramatīti. Tamenam bikkhave devā cavanadhammo ayaṃ devaputtoti veditvā tīhi vācāhi anumodanti: Ito bho sugatiṃ gaccha, sugatiṃ gantvā suladdhalābhaṃ labha, suladdhalābhaṃ labhitvā suppatiṭṭhito bhavāhīti. Evaṃ vutte aññataro bhikkhu Bhagavantaṃ etadavoca: Kinu kho bhante devānaṃ sugatigamanasaṃkhātāṃ, kiñca bhante devānaṃ suladdhalābhasaṃkhātāṃ, kimpana bhante devānaṃ suppatiṭṭhitasāṃkhātanti. Manussattaṃ kho bhikkhu devānaṃ sugatigamanasaṃkhātāṃ. Yaṃ manussabhūto samāno Tathāgatappavedite dhammavinaye saddhaṃ paṭilabhati, idaṃ ... devānaṃ suladdhalābhasaṃkhātāṃ. Sā kho panassa saddhā nivīṭṭhā hoti mūlajātā patiṭṭhitā ... idaṃ ... devānaṃ suppatiṭṭhitasāṃkhātanti.

*Sutta 4, Vagga IV, Tikanipāta,
Itivuttaka, pp. 76-77*

ANALYSIS

yadā	whenever	incl., adv.
devo	divine being	m. nom. sg. of <i>deva</i>
devakāyā	group of divine beings	m. abl. sg. of <i>devakāya</i>
cavanadhammo	close to drop	m. nom. sg. of <i>cavanadhamma</i>
hoti = √bhū (hū) + a + ti	is	pres. 3 rd sg.
pañca	five	pro., n. acc. pl. of <i>pañca</i>
pubbanimittāni	foregoing sign	n. nom. pl. of <i>pubbanimitta</i>
pātubhavanti = pātu + bhavanti	appear	<i>pātu</i> : incl.; <i>bhavanti</i> : pres. 3 rd pl., pres. 3 rd sg. is <i>bhavati</i>
mālā	garland	f. nom. pl. of <i>mālā</i>
milāyanti = √mlā + ya + nti	wither away	pres. 3 rd pl., pres. 3 rd sg. is <i>milāyati</i>
vatthāni	clothe	n. nom. pl. of <i>vattha</i>

kilissanti = √kliś + ya + nti	soiled	pass. pres. 3 rd pl., pass. pres. 3 rd sg. is <i>kilissati</i>
kacchehi	armpit	n. abl. pl. of <i>kaccha</i>
sedā	sweat	m. nom. pl. of <i>seda</i>
muccanti = √muc + ya + nti	are released	pass. pres. 3 rd pl., pass. pres. 3 rd sg. is <i>muccati</i>
kāye	body	m. loc. sg. of <i>kāya</i>
dubbaṇṇiyaṃ = du + vaṇṇa + iyaṃ	bad hue	n. nom. sg. of <i>dubbaṇṇiya</i>
okkamati = o(ava)+√kram(kam)+a+ti	occurs	pres. 3 rd sg., pst. 3 rd sg. is <i>okkami</i>
sake	one's own	adj., n. loc. sg. of <i>saka</i>
devāsane = deva + āsane	divine seat	n. loc. sg. of <i>devāsana</i>
nābhīramatīti = nābhīramati (= na + abhi + √ram + a + ti) + iti	does not take delight in	pres. 3 rd sg.
tamenam = taṃ + enaṃ	that	dem. pro., m. acc. sg. of <i>ta</i> and <i>eta</i>
ayaṃ	this	dem. pro., m. nom. sg. of <i>ima</i>
devaputtoti = devaputto + iti	divine being	<i>devaputto</i> : m. nom. sg. of <i>devaputta</i>
viditvā = √vid + i + tvā	having understood	absol.
tīhi	three	pro., f. instr. pl. of <i>ti</i>
vācāhi	word or statement	f. instr. pl. of <i>vācā</i>
anumodanti = anu + √mud + a + nti	express appreciation	pres. 3 rd pl., pres. 3 rd sg. is <i>anumodati</i>
ito	from here	incl., adv.
bho	sir	m. voc. sg. of <i>bhavanta</i>
sugatiṃ	happy state of life	f. acc. sg. of <i>sugati</i>
gaccha	go	imper. 2 nd sg.
gantvā = √gam + tvā	having gone	absol.
suladdhalābhaṃ = suladdha (= su + √labh + ta) + lābhaṃ	the best gain	pp., m. acc. sg. of <i>suladdhalābha</i>

labha = $\sqrt{\text{labh}} + \text{a}$	obtain	imper. 2 nd sg.
labhitvā = $\sqrt{\text{labh}} + \text{i} + \text{tvā}$	having obtained	absol.
supatitṭhito = su + pa + $\sqrt{\text{sthā}}$ (thā) + i + ta	well-established	pp., m. nom. sg. of <i>suppatitṭhita</i>
bhavāhīti = bhavāhi (= $\sqrt{\text{bhū}} + \text{a} + \text{hi}$) + iti	be	imper. 2 nd sg.
evaṃ	thus	indcl., adv.
vutte = $\sqrt{\text{vac}} + \text{ta}$	(when it was) said	pp., n. loc. sg. of <i>vutta</i>
aññātaro	one	pro., m. nom. sg. of <i>aññātara</i>
bhikkhu	monk	m. nom. sg. of <i>bhikkhu</i>
Bhagavantam	the Blessed One	adj., m. acc. sg. of <i>bhagavantu</i>
etadavoca = etaṃ (Skt. etad) + avoca (= a + $\sqrt{\text{vac}} + \text{a}$)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>avoca</i> : pst. 3 rd sg.
kinnu (= kiṃ + nu) kho	what is	<i>kiṃ</i> : interr. pro., n. nom. sg. of <i>ka</i> ; <i>nu</i> : indcl., interr. p.; <i>kho</i> : indcl.
bhante	venerable sir	m. voc. sg. of <i>bhavanta</i>
devānam	divine being	m. gen. pl. of <i>deva</i>
sugatigamanasaṃkhātāṃ = sugatigamana + saṃkhātāṃ (= saṃ + $\sqrt{\text{khyā}} + \text{ta}$)	known as going to the happy state of life	pp., n. nom. sg. of <i>sugatigamanasaṃkhāta</i>
kiñca = kiṃ + ca	what is	<i>kiṃ</i> : interr. pro., n. nom. sg. of <i>ka</i> ; <i>ca</i> : conj. p.
suladdhalābhasaṃkhātāṃ	known as gaining the best gain	
kimpana = kiṃ + pana	what is	
suppatitṭhitasamkhātāṃ	known as well established	
manussattam	humanity	n. nom. sg. of <i>manussatta</i>
kho		indcl.
bhikkhu	monk	m. voc. sg. of <i>bhikkhu</i>
yam	whatever	rel. pro., n. nom. sg. of <i>ya</i>
manussabhūto (= manussa + $\sqrt{\text{bhū}} + \text{ta}$) samāno (= $\sqrt{\text{as}} + \text{māna}$)	being a human being	pp., m. nom. sg. of <i>manussabhūta</i> ; <i>samāno</i> : pr. p., m. nom. sg. of <i>samāna</i>

Tathāgatappavedite = Tathāgata + pavedite (= pa + √vid + e + i + ta)	proclaimed by the Tathāgata	caus. pp., m. loc. sg. of <i>Tathāgatappavedita</i>
dhammavinaye	doctrine and discipline	m. loc. sg. of <i>dhammavinaya</i>
saddham	faith	f. acc. sg. of <i>saddhā</i>
paṭilabhati = paṭi + √labh + a + ti	gains	pres. 3 rd sg.
idaṃ	this (is)	dem. pro., n. nom. sg. of <i>ima</i>
sā	that	dem. pro., f. nom. sg. of <i>ta</i>
kho		incl.
panassa = pana + assa	of this person	<i>pana</i> : incl.; <i>assa</i> : dem. pro., m. gen. sg. of <i>ima</i>
nivīṭṭhā = ni + √viś + ta	settled down	pp., f. nom. sg. of <i>nivīṭṭha</i>
hoti = √bhū + (hū) + a + ti	is	pres. 3 rd sg.
mūlajātā = mūla + √jan + ta	rooted	pp., f. nom. sg. of <i>mūlajāta</i>
paṭiṭṭhitā	established	pp., f. nom. sg. of <i>paṭiṭṭhita</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Deva is an important concept in Buddhism. It is derived from the root *div* to shine and therefore the shining bodies on the earth and sky are implied by this term. Who are the shining bodies on the earth? Mother, father, teacher, and other respectable persons like kings are devas in Buddhism. Who are the shining bodies in the sky and up above? Sun, moon, and divine beings in the heavenly abodes. Their existence is accepted in the Buddha's teaching, although the concept of creator god is denied. The Buddha is regarded as *devadeva* (*deva* of *devas*), and *sattḥā devamanussānaṃ* (teacher for both gods and human beings). An interesting point in this sutta is that the gods in heavenly abodes regard human world as the divine world.

FOR MEMORIZATION

cavanadhammo, sugatiṃ gaccha, saddhā nivīṭṭhā mūlajātā paṭiṭṭhitā.

ESĀ BUDDHĀNAVANDANĀ

Ānando ca tadā sekho
tatthassūni dharanto so

sokaṭṭo jīnavacchalo
karuṇaṃ paridevati:

Hā santiṃ Gotamī yāti
gacchati nacireneva

nūna Buddhopi nibbutiṃ
aggi viya nirindhano.

Evam vilapamānaṃ taṃ
sutisāgaragambhīra

Ānandaṃ āha Gotamī:
Buddhopaṭṭhānatappara

Na yuttaṃ socituṃ putta
tayā me saraṇaṃ putta

hāsakāle upaṭṭhite
nibbānaṃ taṃ upāgataṃ

Tayā tāta samajjhittṭho
mā putta vimano hohi

pabbajjaṃ anujāni no
saphalo te parissamo.

Yaṃ na diṭṭhaṃ purāṇehi
taṃ padaṃ sukumārīhi

titthakācariyehipi
sattavassāhi veditaṃ.

Buddhasāsanapāletā
tattha gacchāmaṃ putta

pacchimaṃ dassanaṃ tava
gato yattha na dissate.

Kadāci dhammaṃ desento
tadāhaṃ āsīsavācaṃ

khipi lokagganāyako
avocaṃ anukampikā:

Ciraṃ jīva mahāvīra
sabbalokassa atthāya

kappaṃ tiṭṭha mahāmune
bhavassu ajarāmaro.

Taṃ tathāvādinīṃ Buddho
na hevaṃ vandiyaṃ Buddhā

mamaṃ so etadabravi
yathā vandasi Gotamī.

Kathañcarahi sabbaññū
kathaṃ avandiyā Buddhā

vanditabbā Tathāgata
taṃ me akkhāhi pucchito.

Āraddhaviriye pahitatte
samagge sāvake passa

niccaṃ dalhaparakkame
esā Buddhānavandanā.

ANALYSIS

tadā jinavacchalo sokaṭṭo Ānando ca sekho

tadā	then	indcl.
jinavacchalo = jina + vacchalo	the one affectionate to <i>jina</i> , the conqueror	adj., m. nom. sg. of <i>jinavacchala</i>
sokaṭṭo = soka + aṭṭo	afflicted with sorrow	adj., m. nom. sg. of <i>sokaṭṭa</i>
Ānando	personal name	m. nom. sg. of Ānanda
ca	and	conj. p.
sekho	(was a) trainee	adj., m. nom. sg. of <i>sekha</i>

so tattha assūni dharanto karuṇaṃ paridevati

so	he	dem. pro., m. nom. sg. of <i>ta</i>
tattha	there	indcl., adv.
assūni	tear	n. acc. pl. of <i>assu</i>
dharanto = √dhr̥ (dhar) + a + nta	holding	pr. p., m. nom. sg. of <i>dharanta</i>
karuṇaṃ	pitifully	adv., f. acc. sg. of <i>karuṇā</i>
paridevati = pari + √div + a + ti	laments	pres. 3 rd sg., in a narration, pres. verb gives pst. meaning.

Hā, Gotamī santiṃ yāti nūna buddhopi nibbutiṃ

hā	alas !	indcl., expression of sorrow.
Gotamī	clan name	f. nom. sg. of Gotamī
santiṃ	the peaceful state	f. acc. sg. of <i>santi</i>
yāti = √yā + ti	goes to	pres. 3 rd sg.
nūna	certainly	indcl., adv.
Buddhopi = Buddho (= √budh + ta) + api	the Buddha, too	pp., m. nom. sg. of Buddha
nibbutiṃ = ni + √vr̥ (vu or bu) + tiṃ	non-existence	f. acc. sg. of <i>nibbuti</i>

gacchati nacireneva nirindhano aggi viya

gacchati	goes	pres. 3 rd sg.
nacireneva = nacirena (= na + cira) + eva	very soon	adv., n. instr. sg. of <i>cira</i>
nirindhano = ni(r) + indhano	without fuel	adj., m. nom. sg. of <i>nirindhana</i>
aggi viya	like fire	<i>aggi</i> : m. nom. sg. of <i>aggi</i> ; <i>viya</i> : indcl.

Evaṃ vilapamānaṃ taṃ Ānandaṃ Gotamī āha

evaṃ	thus	indcl., adv.
vilapamānaṃ	lamenting	pr. p., m. acc. sg. of <i>vilapamāna</i>
taṃ	that	dem. pro., m. acc. sg. of <i>ta</i>
Ānandaṃ	personal name	m. acc. sg. of <i>Ānanda</i>
Gotamī	clan name	f. nom. sg. of <i>Gotamī</i>
āha = a + √ah + a	said	pst. 3 rd sg.

sutisāgaragambhīra Buddhopaṭṭhānatappara

sutisāgaragambhīra	one who has ocean-deep knowledge	m. voc. sg. of <i>sutisāgaragambhīra</i>
Buddhopaṭṭhānatappara = Buddha + upaṭṭhāna + tappara	one who is busy with attending on the Buddha	m. voc. sg. of <i>Buddhopaṭṭhānatappara</i>

putta, hāsakāle upaṭṭhite socitum na yuttam

putta	(dear) son	m. voc. sg. of <i>putta</i>
hāsakāle	time for laughing	m. loc. sg. of <i>hāsakāla</i>
upaṭṭhite = upa + √sthā (ṭhā) + i + ta	present	pp., m. loc. sg. of <i>upaṭṭhita</i>
socitum = √śuc + a + i + tum	to lament	inf.
na yuttam (= √yuj + ta)	not proper	<i>na</i> : neg. p.; <i>yuttam</i> : pp., n. nom. sg. of <i>yutta</i>

putta, tayā saraṇaṃ taṃ nibbānaṃ me upāgataṃ

putta	(dear) son	m. voc. sg. of <i>putta</i>
tayā	through you	p. pro., instr. sg. of <i>tumha</i>
saraṇaṃ	support	n. nom. sg. of <i>saraṇa</i>
taṃ	that	dem. pro., n. nom. sg. of <i>ta</i>
nibbānaṃ	<i>nibbāna</i>	n. nom. sg. of <i>nibbāna</i>
me	by me	p. pro., gen. sg. for instr. sense.
upāgataṃ = upa + ā + √gam + ta	realized	pp., n. nom. sg. of <i>upāgata</i>

tāta tayā samajjhittṭho no pabbajjaṃ anujāni

tāta	(dear) son	m. voc. sg. of <i>tāta</i>
tayā	by you	p. pro., m. instr. sg. of <i>tumha</i>
samajjhittṭho = saṃ + adhi + √iṣ + ta	requested	pp., m. nom. sg. of <i>samajjhittṭha</i>
no	for us	p. pro., dat. pl. of <i>amha</i>
pabbajjaṃ	renunciation	f. acc. sg. of <i>pabbajjā</i>
anujāni = anu + √jān + i	approved	pst. 3 rd sg., pres. 3 rd sg. is <i>amujānāti</i>

putta, mā vimano hohi te parissamo saphalo

putta	(dear) son	m. voc. sg. of <i>putta</i>
mā	don't	prohb. p. used with pst. or imper.
vimano	sad	adj., m. nom. sg. of <i>vimana</i>
hohi = √bhū (hū) + a + hi	be	imper. 2 nd sg.
te	your	p. pro., gen. sg. of <i>tumha</i>
parissamo	endeavour	m. nom. sg. of <i>parissama</i>
saphalo	(is) fruitful	adj., m. nom. sg. of <i>saphala</i>

purāṇehi titthakācariyehipi yaṃ na diṭṭhaṃ

purāṇehi	even by the ancient	adj., m. instr. pl. of <i>purāṇa</i>
titthakācariyehipi = titthakācariyehi + api	founder of sects	m. instr. pl. of <i>titthakācariya</i> ; <i>api</i> : incl.
yaṃ	what (is)	rel. pro., n. nom. sg. of <i>ya</i>
na	not	neg. p.
diṭṭhaṃ = √dṛś (dis) + ta	seen	pp., n. nom. sg. of <i>diṭṭha</i>

taṃ padaṃ sattavassāhi sukumārīhi veditaṃ

taṃ	that	dem. pro., n. nom. sg. of <i>ta</i>
padaṃ	state	n. nom. sg. of <i>pada</i>
sattavassāhi	by the one of seven years	adj., f. instr. pl. of <i>sattavassā</i>
sukumārīhi	by the delicate girl	f. instr. pl. of <i>sukumārī</i>
veditaṃ = √vid + e + i + ta	realized	pp., n. nom. sg. of <i>vedita</i>

Buddhasāsanapāletā tava pacchimaṃ dassanaṃ

Buddhasāsanapāletā	guardian of Buddha's teaching	m. voc. sg. of <i>Buddhasāsanapāletu</i>
tava	(this is) your	p. pro., gen. sg. of <i>tumha</i>
pacchimaṃ	the last	adj., n. nom. sg. of <i>pacchima</i>
dassanaṃ	seeing	n. nom. sg. of <i>dassana</i>

putta, ahaṃ tattha gacchāmi yattha gato na dissate

putta	(dear) son	m. voc. sg. of <i>putta</i>
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
tattha	there	indcl., adv.
gacchāmi = gaccha + mi	go	pres. 1 st sg., pres. 3 rd sg. is <i>gacchati</i>
yattha	where	indcl., adv.
gato = √gam + ta	the gone	pp., m. nom. sg. of <i>gata</i>
na	not	neg. p.
dissate = √drś (dis) + ya + te	is to be seen	pass. pres. 3 rd sg.

Kadāci lokagganāyako dhammaṃ desento khipi

kadāci	on one occasion	indcl.
lokagganāyako = loka + agga + nāyako	the best leader of the world	m. nom. sg. of <i>lokagganāyaka</i>
dhammaṃ	the doctrine	m. acc. sg. of <i>dhamma</i>
desento = √drś (dis) + e + nta	while preaching	pr. p., m. nom. sg. of <i>desenta</i>
khipi = √kṣip (khip) + i	sneezed	pst. 3 rd sg., pres. 3 rd sg. of <i>khipati</i>

tadā anukampikā ahaṃ āsīsavācaṃ avocaṃ

tadā	at that time	incl., adv.
anukampikā	kind enough	adj., f. nom. sg. of <i>anukampikā</i>
ahaṃ	I	p. pro., nom. sg. of <i>amha</i>
āsīsavācaṃ	blessing word	f. acc. sg. of <i>āsīsavācā</i>
avocaṃ = a + √vac + aṃ	said	pst. 1 st sg., 3 rd sg. is <i>avoca</i>

mahāvīra, ciraṃ jīva māmūne kappam tiṭṭha

mahāvīra	great hero	m. voc. sg. of <i>mahāvīra</i>
ciraṃ	long time	adv.
jīva = √jīv + a	(may you) live	imper. 2 nd sg.
māmūne	great sage	m. voc. sg. of <i>māmūni</i>
kappam	an aeon	n. acc. sg. of <i>kappa</i>
tiṭṭha = √sthā + a	(may you) stay	imper. 2 nd sg.

sabbalokassa atthāya ajarāmaro bhavassu

sabbalokassa atthāya = sabba + lokassa + atthāya	for the benefit of the whole world	<i>sabbalokassa</i> : n. gen. sg. of <i>sabbaloka</i> ; <i>atthāya</i> : n. dat. sg. of <i>attha</i>
ajarāmaro = ajara + amaro	free from decay and death	m. nom. sg. of <i>ajarāmara</i>
bhavassu = √bhū + a + ssu	(may you) be	imper. 2 nd sg.

Taṃ mamaṃ tathāvādinīṃ so Buddhō etadabravi

taṃ	(to) that	dem. pro., f. acc. sg. of <i>ta</i>
mamaṃ	me	p. pro., acc. sg. of <i>amha</i>
tathāvādinīṃ = tathā + vādinīṃ	speaking thus	<i>tathā</i> : incl., adv.; <i>vādinīṃ</i> : f. acc. sg. of <i>vādinī</i>
so	that	dem. pro., m. nom. sg. of <i>ta</i>
Buddho	the Enlightened One	pp., m. nom. sg. of <i>Buddha</i>
etadabravi = etaṃ (Skt. etad) + abravi (= a + √bru + a + i)	said this	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>abravi</i> : pst. 3 rd sg., pres. 3 rd sg. is <i>brūti</i>

Buddhā evaṃ nahi vandiṃyā yathā Gotamī vandasi

Buddhā	the Enlightened One	pp., m. nom. pl. of Buddha
evaṃ	thus	incl., adv.
na hi	not indeed	na: neg. p.; hi: emph. p.
vandiṃyā = √vand + i + ya	to be worshipped	fut. pp., m. nom. pl.
yathā	as	incl., adv.
Gotamī	Gotamī	f. voc. sg. of Gotamī
vandasi = √vand + a + si	(you) worship	pres. 2 nd sg., pres. 3 rd sg. of vandati

Kathaṇcarahi sabbaññū Tathāgata vanditabbā

kathaṇcarahi = kathaṃ + carahi	then how	kathaṃ: incl., adv., interr. p.; carahi: adv.
sabbaññū = sabbaṃ + ñū	omniscient	adj., m. nom. pl. of sabbaññū
Tathāgata	the one who has realized the truth	pp., m. nom. pl. of Tathāgata
vanditabbā = √vand + i + tabba	to be worshipped	fut. pp., m. nom. pl.

kathaṃ Buddhā avandiṃyā me pucchito taṃ akkhāhi

kathaṃ	how	incl., adv., interr. p.
Buddhā	the Enlightened One	pp., m. nom. pl. of Buddha
avandiṃyā	not to be worshipped	fut. pp., m. nom. pl. of avandiṃyā
me	by me	p. pro., gen. sg. of amha for instr. sense.
pucchito = √prach or √pṛch + ya + i + ta	being questioned	pass. pp., m. nom. sg. of pucchita
akkhāhi = ā + √khyā + hi	please tell	imper. 2 nd sg.

niccaṃ āraddhaviriye pahitatte daḷhaparakkame

niccaṃ	all the time	adv.
āraddhaviriye = āraddha (= ā + √rabh + ta) + viriye	those who have started striving	cpd., adj., m. acc. pl. of <i>āraddhaviriya</i> ; <i>āraddha</i> : pp.; <i>viriye</i> : n. acc. pl. of <i>viriya</i>
pahitatte = pa + √dhā (hā) + i + ta + atta	those who have placed mind on meditational subject	cpd., adj., pp., m. acc. pl. of <i>pahitatta</i>
daḷhaparakkame = daḷha + parakkame	those who have strong exertion	cpd., adj., m. acc. pl. of <i>daḷhaparakkama</i>

samagge sāvake passa esā Buddhānavandanā

samagge	united	adj., m. acc. pl. of <i>samagga</i>
sāvake	disciple	m. acc. pl. of <i>sāvaka</i>
passa	see	imper. 2 nd sg.
esā	this (is)	dem. pro., f. nom. sg. of <i>eta</i>
Buddhānavandanā = Buddhānaṃ + vandanā	worship for the Buddha	cpd.; <i>Buddhānaṃ</i> : pp., m. dat. pl.; <i>vandanā</i> : f. nom. sg.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Religious and cultural beliefs were many in India during the time of the Buddha. Among them the belief in a permanent soul was one. Early Indians believed that when the soul was out of the body through the breath it was the end of life. With this belief in mind the Indians customarily blessed a person with the words ‘*ciraṃ jīva*’ at the time of sneezing. That was what Gotamī did when the Buddha was sneezing. The Buddha’s reply to Gotamī’s blessing was a very important clue to understand the Buddha’s attitude to such cultural beliefs. The Buddha said: “If you want to save my life, see to the unity of the community.” This was a new interpretation given to the old cultural belief. A similar reply the Buddha gave to the Brahmin Sundarika who was going to the river Ganges in the early morning to purify himself

by immersing in the water. The Buddha said: “If anybody was of good moral character, for him even the well water was enough for the purification.” (see Text 8)

FOR MEMORIZATION

karuṇaṃ paridevati, nacireneva, aggiviya nirindhano, hāsakāle upaṭṭhite.

SAMATHO CA VIPASSANĀ CA

Dve'me bhikkhave dhammā vijjābhāgiyā. Katame dve? Samatho ca vipassanā ca. Samatho ca bhikkhave bhāvito kaṃ atthaṃ anubhoti? Cittaṃ bhāvīyati. Cittaṃ bhāvitam kaṃ atthaṃ anubhoti? Yo rāgo so pahīyati. Vipassanā bhikkhave bhāvitā kaṃ atthaṃ anubhoti? Paññā bhāvīyati. Paññā bhāvitā kaṃ atthaṃ anubhoti? Yā avijjā sā pahīyati. Rāgupakkiliṭṭhaṃ vā bhikkhave cittaṃ na vimuccati, avijjūpakkiliṭṭhā vā paññā na bhāvīyati. Iti kho bhikkhave rāgavirāgā cetovimutti, avijjāvirāgā paññāvimuttīti.

Samacittavagga, Dukanipāta
Aṅguttaranikāya, I. p. 61

ANALYSIS

Dve'me = dve + ima	these two	<i>dve</i> : pro., nom. pl. of <i>dvi</i> ; <i>ime</i> : dem. pro., m. nom. pl. of <i>ima</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
dhammā	thing	m. nom. pl. of <i>dhamma</i>
vijjābhāgiyā = vijjā + bhāga + iya	related to wisdom	cpd., adj., der., m. nom. pl. of <i>vijjābhāgiya</i>
katame	what (are)	interr. pro., m. nom. pl. of <i>katama</i>
samatho	calming down (of mind)	m. nom. sg. of <i>samatha</i>
ca	and	conj. p.
vipassanā	insight	f. nom. sg. of <i>vipassanā</i>
bhāvito	cultivated	pp., m. nom. sg. of <i>bhāvita</i>
kaṃ	what	interr. pro., m. acc. sg. of <i>ka</i>
atthaṃ	benefit	m. acc. sg. of <i>attha</i>
anubhoti = anu + √bhū + a + ti	(one) enjoys	pres. 3 rd sg.
cittaṃ	mind (heart)	n. nom. sg. of <i>citta</i>
bhāvīyati = √bhū + e + īya + ti	is cultivated	caus. pass. pres. 3 rd sg.
bhāvitam	cultivated	pp., n. acc. sg. of <i>bhāvita</i>

yo	whatever	rel. pro., m. nom. sg. of <i>ya</i>
rāgo	attachment (is there)	m. nom. sg. of <i>rāga</i>
so	that	dem. pro., m. nom. sg. of <i>ta</i>
pahīyati = pa + √hā + īya + ti	is eliminated	pass. pres. 3 rd sg.
bhāvitā	cultivated	pp., f. nom. sg. of <i>bhāvitā</i>
paññā	wisdom	f. nom. sg. of <i>paññā</i>
yā	whatever	rel. pro., f. nom. sg. of <i>ya</i>
avijjā	ignorance	f. nom. sg. of <i>avijjā</i>
sā	that	dem. pro., f. nom. sg. of <i>ta</i>
rāgupakkiliṭṭhaṃ = rāga + upakkiliṭṭhaṃ (= upa + √kliṣ + ta)	polluted by attachment	cpd., n. nom. sg. of <i>rāgupakkiliṭṭha</i> ; <i>upakkiliṭṭha</i> : pp.
vā	or	disj. p.
na	not	neg. p.
vimuccati = vi + √muc + ya + ti	is liberated	pass. pres. 3 rd sg.
avijjūpakkiliṭṭhā = avijjā + upakkiliṭṭhā	polluted by ignorance	cpd., f. nom. sg. of <i>avijjūpakkiliṭṭhā</i> ; <i>upakkiliṭṭha</i> : pp.
iti	thus	indcl.
kho		indcl.
rāgavirāgā	detachment from <i>rāga</i>	cpd., m. abl. sg. of <i>rāgavirāga</i>
cetovimutti = ceto + vimutti (= vi + √muc + ti)	liberation of heart	cpd., f. nom. sg. of <i>cetovimutti</i>
avijjāvirāgā	detachment from ignorance	cpd., m. abl. sg. of <i>avijjāvirāga</i>
paññāvimuttīti = paññā + vimutti + iti	liberation by wisdom	cpd., f. nom. sg. of <i>paññāvimutti</i> ; <i>iti</i> : ending p.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Meditation is an integral part of Buddhist discipline. The Buddha always encouraged the disciples to cultivate their minds through meditation. In the Sallekhasutta of the Majjhimanikāya the Buddha, addressing Cunda says, “*Etāni Cunda rukkhamūlāni etāni suññāgārāni, jhāyatha Cunda mā pamādattha mā pacchā vippaṭisārino ahuvattha, ayaṃ vo amhākaṃ anusāsanīti*” which means “O Cunda, there are these bases of trees and solitary places. O Cunda, practise meditation, don’t be unmindful and remorseful afterwards. This is our advice to you.” There are two aspects of meditation discussed in Buddhism, namely, *samatha* and *vipassanā* which are interrelated. *Samatha* teaches us how to calm down agitated mind and sublimate emotions. It is based on meditational subjects chosen for the meditator by the good friend (*kalyāṇamitta*). *Vipassanā* shows the way to see the reality as it is by cultivating mind on the basis of impermanence (*anicca*) and conditioned arising (*paccayākāra*). The two aspects are designated here as *cetovimutti* (liberation of heart) and *paññāvimutti* (liberation through wisdom). Meghiyasutta (A. IV. pp. 354-358) summarizes both aspects of Buddhist meditation.

FOR MEMORISATION

atthaṃ anubhoti, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimutti.

SATO SAMPAJĀNO

Sato bhikkhave bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsanī. Kathaṇca bhikkhave bhikkhu sato hoti? Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. Vedanāsu vedanānupassī ... Cित्ते cittānupassī ... Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. Evaṃ kho bhikkhave bhikkhu sato hoti. Kathaṇca bhikkhave bhikkhu sampajāno hoti? Idha bhikkhave bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamā gacchanti; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamā gacchanti; viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamā gacchanti. Evaṃ kho bhikkhave bhikkhu sampajāno hoti.

Satipaṭṭhānasamyutta
Samyuttanikāya, V. pp. 180-181

ANALYSIS

sato	(being) one with mindfulness	adj., m. nom. sg. of <i>sati</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
bhikkhu	the monk	m. nom. sg. of <i>bhikkhu</i>
vihareyya = vi + √hr̥ (har) + eyya	should live	opt. 3 rd sg.
sampajāno	(being) one with full awareness	adj., m. nom. sg. of <i>sampajāna</i>
ayaṃ	this (is)	dem. pro., f. nom. sg. of <i>ima</i>
vo	for you	p. pro., dat. pl. of <i>tumha</i>
amhākaṃ	our	p. pro., gen pl. of <i>amha</i>
anusāsanī	instruction	f. nom. sg. of <i>anusāsanī</i>
kathaṇca = katham + ca	how	<i>katham</i> : incl., adv., interr. p.
hoti = √hū (bhū) + a + ti	becomes	pres. 3 rd sg.
idha	here = in this world	indcl., adv.; another form of <i>idha</i> is <i>iha</i> .

kāye	body	m. loc. sg. of <i>kāya</i>
kāyānupassī = kāya + anupassī	(being one) observing the body	adj., m. nom. sg. of <i>kāyānupassī</i>
viharati = vi + √hr̥ + (har) + a + ti	lives	pres. 3 rd sg.
ātāpī = ā + √tap + ī	(being one) with striving	adj., der., m. nom. sg. of <i>ātāpī</i>
satimā	(being one) with mindfulness	adj., m. nom. sg. of <i>satimantu</i>
vineyya = vi + √nī + a + ya	having disciplined	absol.
loke	world	m. loc. sg. of <i>loka</i>
abhijjhādomanassaṃ = abhijjhā + domanassaṃ	greed and displeasure	cpd., n. acc. sg. of <i>abhijjhādomanassa</i>
vedanāsu	feeling	f. loc. pl. of <i>vedanā</i>
vedanānupassī	(being one) observing the feeling	adj., m. nom. sg. of <i>vedanānupassī</i>
citte	mind	n. loc. sg. of <i>citta</i>
cittānupassī	(being one) observing the mind	adj., m. nom. sg. of <i>cittānupassī</i>
dhammesu	mental phenomenon	m. loc. pl. of <i>dhamma</i>
dhammānupassī	(being one) observing the mental phenomenon	adj., m. nom. sg. of <i>dhammānupassī</i>
evaṃ	thus	indcl., adv.
kho		indcl.
sato hoti	becomes one with mindfulness	<i>sato</i> : adj., m. nom. sg. of <i>sati</i>
sampajāno hoti	becomes one with full awareness	<i>sampajāno</i> : adj., m. nom. sg. of <i>sampajāna</i>

bhikkhuno	monk	m. dat. sg. of <i>bhikkhu</i>
viditā = $\sqrt{\text{vid}} + i + ta$	with awareness	pp., f. nom. pl. of <i>vidita</i> , pres. 3 rd sg. is <i>vindati</i>
vedanā	feeling	f. nom. pl. of <i>vedanā</i>
uppajjanti = ut + $\sqrt{\text{pad}} + ya + nti$	are born	pass. pres. 3 rd pl.
upaṭṭhahanti = upa + $\sqrt{\text{sthā}}$ (ṭhaha) + nti	present	pres. 3 rd pl.
abbhattham = abhi + attham	disappearance	n. acc. sg. of <i>abbhattha</i>
gacchanti	go to	pres. 3 rd pl.
vitakkā	thought	m. nom. pl. of <i>vitakka</i>
saññā	sensation	f. nom. pl. of <i>saññā</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Sati etymologically means memory as it is derived from the root *smṛ*. It is used in Buddhism for a special meaning of mindfulness which is coupled with *sampajañña*, full awareness. *Sati* and *sampajañña* are considered preliminaries to *samādhi*, the concentration of mind (D. I. p. 71). Saṃyuttanikāya (S, V. p. 326) says that properly cultivated *sati* leads to the exhaustion of cankers and brings about comfortable abiding in this life for the *sekha* (trainee). There are three suttas dealing with *sati* in the Majjhimanikāya. They are named as Satipaṭṭhānasutta, Kāyagatāsatisutta and Ānāpānasatisutta. The Mahāsatipaṭṭhānasutta of the Dīghanikāya elaborately discusses the way in which *sati* is to be cultivated. Saṃyuttanikāya has two saṃyuttas dealing with *sati*. They are named as Satipaṭṭhāna saṃyutta and Ānāpānasāyutta. In all these suttas four bases of mindfulness are generally mentioned for the cultivation of *sati*. They are *kāya* (physical body or breath), *vedanā* (feeling) *citta* (mind) and *dhamma* (mental phenomena). The Buddha's mastery over these four bases of *satipaṭṭhāna* is beautifully stated in the Mahāsīhanādasutta (M. I. pp. 68-83). *Sati* is necessary for the success of everyday life, religious or profane.

It guards against the sense faculties (*sati tesam nivāraṇaṃ* — Sn. 1035) and paves the way for mental culture. The Buddha declares, “*Satiṃ ca khvāhaṃ bhikkhave sabbatthikaṃ vadāmi.*” “O monks, I say that it is mindfulness which brings about every benefit for life.”

FOR MEMORISATION

*Sato vihareyya sampajāno, kāye kāyānupassī, veditā upaṭṭhahanti,
viditā abbattham gacchanti.*

CATTĀRI JHĀNĀNI

Tass'ime pañca nīvaraṇe pahīṇe attani samanupassato pāmujaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati ... vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhīyaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati, ... pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṇca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekhako satimā sukhavihārī'ti tatiyajjhānaṃ upasampajja viharati, ... sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhā sati pārisuddhiṃ catutthajjhānaṃ upasampajja viharati.

Sāmaññapphalasutta
Dīghanikāya, I. pp. 73-75

ANALYSIS

ime	these	dem. pro., n. acc. pl. of <i>ima</i>
pañca	five	pro., acc. pl. of <i>pañca</i>
nīvaraṇe	covering factor	n. acc. pl. of <i>nīvaraṇa</i>
pahīṇe	abandoned	pp., n. acc. pl. of <i>pajahati</i>
attani	within himself	m. loc. sg. of <i>atta</i>
samanupassato	the one observing	pr. p., m. dat. sg. of <i>samanupassanta</i>
tassa	him	dem. pro., m. dat. sg. of <i>ta</i>
pāmujaṃ = pa + √mud + ya	pleasure	abstr., n. nom. sg. of <i>pāmuja</i>
jāyati = √jan + ya + ti	arises	pres. 3 rd sg.
pamuditassa = pa + √mud + i + ta	the one who is pleased	pp., m. dat. sg. of <i>pamudita</i>
pīti	joy	f. nom. sg. of <i>pīti</i>
pītimanassa = pīti + manassa	the one whose mind is pleased	cpd., m. gen. sg. of <i>pītimana</i>
kāyo	body	m. nom. sg. of <i>kāya</i>

passambhati = pa + √śrambh (sambh) + ya + ti	is calmed down	pass. pres. 3 rd sg.
passaddhakāyo = passaddha + kāyo	the one whose body is calmed down	cpd., m. nom. sg. of <i>passaddhakāya</i>
sukhaṃ	ease of mind	adj., n. acc. sg. of <i>sukha</i>
vedeti = √vid + e + ti	experiences	caus. pres. 3 rd sg.
sukhino	the one who is with ease	adj., m. gen. sg. of <i>sukhī</i>
cittaṃ	mind	n. nom. sg. of <i>citta</i>
samādhīyati = saṃ + ā + √dhā + īya + ti	is concentrated	pass. pres. 3 rd sg.
so	he	dem. pro., m. nom. sg. of <i>ta</i>
viviceva = vi + √vic + ya + eva	keeping himself aloof, indeed	absol. + emph. p.
kāmehi	sense desire	n. abl. pl. of <i>kāma</i>
akusalehi	unwholesome	n. abl. pl. of <i>akusala</i>
dhammehi	thing	n. abl. pl. of <i>dhamma</i>
savitakkaṃ	with reasoning	n. acc. sg. of <i>savitakka</i>
savicāraṃ	with investigation	n. acc. sg. of <i>savicāra</i>
vivekajaṃ = vi + √vic + a + ja	born of aloofness	adj., n. acc. sg. of <i>vivekaja</i>
pītisukkaṃ = pīti + sukhaṃ	joy and ease	n. acc. sg. of <i>pītisukha</i>
paṭhamajjhānaṃ = paṭhama + jhānaṃ	the first <i>jhāna</i>	n. acc. sg. of <i>paṭhamajjhāna</i> ; <i>paṭhama</i> : adj.
upasampajja = upa + saṃ + √pad + ya	having reached	absol.
viharati = vi + √hr̥ (har) + a + ti	abides	pres. 3 rd sg.
vitakkavicārānaṃ	reasoning and investigation	m. gen. pl. of <i>vitakkavicāra</i>
vūpasamā = vi + upa + samā	allayment	m. abl. sg. of <i>vūpasama</i>
ajjhataṃ = adhi + attamaṃ	inwardly	indcl., adj.
sampasādanaṃ	clarity	n. acc. sg. of <i>sampasādana</i>
cetaso	mind	n. gen. sg. of <i>ceta(s)</i>
ekodibhāvaṃ	one-pointedness	n. acc. sg. of <i>ekodibhāva</i>

avitakkaṃ avicāraṃ	without reasoning and investigation	n. acc. sg. of <i>avitakka</i> and <i>avicāra</i>
samādhijaṃ	born of <i>samādhi</i>	adj., n. acc. sg. of <i>samādhija</i>
pītisukhaṃ	joy and ease	n. acc. sg. of <i>pītisukha</i>
dutiyaṃjjhānaṃ = dutiya + jhānaṃ	second <i>jhāna</i>	n. acc. sg. of <i>dutiyaṃjjhāna</i> ; <i>dutiya</i> : adj.
pītiyā	joy	f. gen. sg. of <i>pīti</i>
ca		conj. p.
virāgā	detachment	m. abl. sg. of <i>virāga</i>
upekhako	the one with equanimity	adj., m. nom. sg. of <i>upekhaka</i>
sato	the one with mindfulness	adj., m. nom. sg. of <i>sata</i>
sampajāno	the one with awareness	adj., m. nom. sg. of <i>sampajāna</i>
sukhañca = sukhaṃ + ca	ease too	adj., n. acc. sg. of <i>sukha</i>
kāyena	body	m. instr. sg. of <i>kāya</i>
paṭisaṃvedeti = paṭi + saṃ + √vid + e + ti	experiences	pres. 3 rd sg.
yaṃ taṃ	referring to whom	<i>yaṃ</i> : rel. pro., n. acc. sg. of <i>ya</i> ; <i>taṃ</i> : dem. pro., n. acc. sg. of <i>ta</i>
ariyā	noble one	m. nom. pl. of <i>ariya</i>
ācikkhanti = ā + √khyā + nti	describe	intens. pres. 3 rd pl.
upekhako	the one with equanimity	adj., m. nom. sg. of <i>upekhaka</i>
satimā	the one with mindfulness	adj., m. nom. sg. of <i>satimantu</i>
sukhavihārīti = sukhavihārī + iti	the one abiding with ease	adj., m. nom. sg. of <i>sukhavihārī</i> ; <i>iti</i> : connecting link
tatiyaṃjjhānaṃ = tatiya + jhānaṃ	third <i>jhāna</i>	n. acc. sg. of <i>tatiyaṃjjhāna</i> ; <i>tatiya</i> : adj.
sukhassa	ease	adj., n. gen. sg. of <i>sukha</i>
pahānā	abandonment	n. abl. sg. of <i>pahāna</i>
dukkhassa	unease	adj., n. gen. sg. of <i>dukkha</i>
pubbeva = pubbe + eva	at the very beginning	<i>pubbe</i> : adv., m. loc. sg. of <i>pubba</i> ; <i>eva</i> : emph. p.

somanassadomanassānaṃ = somanassa + domanassānaṃ	pleasure and displeasure	n. gen. pl. of <i>somanassadomanassa</i>
atthagamā	disappearance	n. abl. sg. of <i>atthagama</i>
adukkhaṃ	neither with unease	adj., n. acc. sg. of <i>adukkha</i>
asukhaṃ	nor with ease	adj., n. acc. sg. of <i>asukha</i>
upekhāsati pārisuddhiṃ = upekhā + sati + pārisuddhiṃ	with equanimity, mindfulness and clarity	<i>pārisuddhiṃ</i> : adj., f. acc. sg. of <i>pārisuddhi</i>
catutthajjhānaṃ = catuttha + jhānaṃ	fourth <i>jhāna</i>	n. acc. sg. of <i>catutthajjhāna</i> ; <i>catuttha</i> : adj.

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Jhāna is a level of mind developed on the basis of *samatha* meditation. It makes mind transcend the sensory level which is turbulent and not at rest. Main purpose of *jhāna* is to get the mind tranquilized and still. There are four stages on which this stillness can be gained by eliminating gradually the turbulent factors such as *kāma* (sense desires) and *nīvaraṇa* (covering factors of mind), language influence on mind (*vitakka* and *vicāra*) and mental and physical feelings (*pīti* and *sukha*). Out of these four the second is described as the stage where the noble silence (*ariyo tuṇhībhāvo*) is gained (S. II. p. 273). It is on the fourth *jhāna* that the breathing process (*assāsapassāsa*) of the meditator is completely stopped. Both the enlightenment (M. I. p. 249) and *parinibbāna* of the Buddha (D. II. p. 156) are reported to have taken place after the fourth *jhāna* where mind is fully concentrated. The analyses of *jhāna* in the suttapīṭaka and abhidhammapīṭaka are slightly different from each other. Suttapīṭaka speaks only of four *jhānas* whereas in the abhidhamma *jhānas* are divided into five. Difference lies in the way the constituents of *jhāna* (*jhānaṅga*) are classified.

FOR MEMORISATION

attani samanupassato, vivicceva kāmehi vivicca akusalehi dhammehi, vivekaṃ pītisukhaṃ, samādhijaṃ pītisukhaṃ, upekhako viharati sato sampajāno.

SAMĀDHI BHĀVANĀ

Catasso imā bhikkhave samādhībhāvanā. Katamā catasso? Atthi bhikkhave samādhībhāvanā bhāvitā bahulīkatā dīṭṭhadhammasukhavihārāya saṃvattati. Atthi bhikkhave samādhībhāvanā ... nāṇadassanapaṭilābhāya saṃvattati. Atthi bhikkhave samādhībhāvanā ... satisampajaññāya saṃvattati. Atthi bhikkhave samādhībhāvanā ... āsavānaṃ khayāya saṃvattati ... Katamā ca bhikkhave samādhībhāvanā bhāvitā bahulīkatā ... āsavānaṃ khayāya saṃvattati? Idha bhikkhave bhikkhu pañcupādānakkhandhesu udayabbayānupassī viharati iti rūpaṃ iti rūpassa samudayo iti rūpassa atthagamo, iti vedanā iti vedanāya samudayo iti vedanāya atthagamo, iti saññā iti saññāya samudayo iti saññāya atthagamo, iti saṃkhārā iti saṃkhārānaṃ samudayo iti saṃkhārānaṃ atthagamo, iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthagamo. Ayaṃ vuccati bhikkhave samādhībhāvanā bhāvitā bahulīkatā ... āsavānaṃ khayāya saṃvattati. Imā kho bhikkhave catasso samādhībhāvanā.

Rohitassavagga
Aṃguttaranikāya, II. p. 44

ANALYSIS

catasso	four	pro., f. nom. pl. of <i>catu</i>
imā	these	dem. pro., f. nom. pl. of <i>ima</i>
bhikkhave	monk	m. voc. pl. of <i>bhikkhu</i>
samādhībhāvanā	cultivation of <i>samādhi</i>	cpd., f. nom. pl. of <i>samādhībhāvanā</i>
katamā	what	interr. pro., f. nom. pl. of <i>katama</i>
atthi = √as + ti	there is	pres. 3 rd sg., pl. form is <i>santi</i> ; <i>atthi</i> is common to both sg. and pl. when it is used as an indcl.
bhāvitā = √bhū + e + i + ta	cultivated	pp., f. nom. sg. of <i>bhāvitā</i>
bahulīkatā = bahula + katā	frequently practised	pp., f. nom. sg. of <i>bahulīkatā</i>

diṭṭhadhammasukhavihārāya = diṭṭha + dhamma + sukha + vihārāya	comfortable abiding at present life	cpd., adj., m. dat. sg. of <i>diṭṭhadhammasukhavihāra</i>
saṃvattati = saṃ + √vṛt + (vatt) + a + ti	leads to	pres. 3 rd sg.
ñāṇadassanaṭṭilābhāya = ñāṇadassana + ṭṭilābhāya	gaining of knowledge and vision	cpd., m. dat. sg. of <i>ñāṇadassanaṭṭilābha</i>
satisampajaññāya = satisam + pajaññāya	mindfulness and awareness	cpd., adj., n. dat. sg. of <i>satisampajañña</i>
āsavānaṃ	defilement	m. gen. pl. of <i>āsava</i>
khayāya	exhaustion	m. dat. sg. of <i>khaya</i>
idha	here = in this world	indcl., adv.; another form of <i>idha</i> is <i>iha</i> .
pañcupādānakkhandhesu = pañca + upādāna + khandhesu	five aggregates with grasping	cpd., m. loc. pl. of <i>pañcupādānakkhandha</i>
udayabbayānupassī = udaya+ vāya (= baya) + anupassī	being one observing arising and ceasing	cpd., adj., m. nom. sg. of <i>udayabbayānupassī</i>
viharati = vi + √hr̥ (har) + a + ti	abides	pres. 3 rd sg.
iti	thus	indcl.
rūpaṃ	(is) material form	n. nom. sg. of <i>rūpa</i>
samudayo = saṃ + udayo	arising	m. nom. sg. of <i>samudaya</i>
rūpassa		n. gen. sg. of <i>rūpa</i>
atthagamo	ceasing	m. nom. sg. of <i>atthagama</i>
vedanā	feeling	f. nom. sg. of <i>vedanā</i>
vedanāya		f. gen. sg. of <i>vedanā</i>
saññā	sensation	f. nom. sg. of <i>saññā</i>
saññāya		f. gen. sg. of <i>saññā</i>
saṃkhārā	mental formation	m. nom. pl. of <i>saṃkhāra</i>
saṃkhārānaṃ		m. gen. pl. of <i>saṃkhāra</i>
viññāṇaṃ	consciousness	n. nom. sg. of <i>viññāṇa</i>

viññāṇassa		n. gen. sg. of <i>viññāṇa</i>
ayaṃ	this	dem. pro., f. nom. sg. of <i>ima</i>
vuccati = √ vac + ya + ti	is called	pass. pres. 3 rd sg.
imā	these (are)	dem. pro., f. nom. pl. of <i>ima</i>

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

Samādhi is concentration of mind. It is also called *ekaggatā*, one-pointedness. (*Yā kho āvuso Visākha cittassa ekaggatā ayaṃ samādhi*. — Culavedallasutta, M. I. p. 301). The basic characteristic of ordinary human mind is that it is always running after objects, leaving one and taking another like a monkey leaving one branch of a tree and taking another (*kapīva sākhaṃ pamuñcaṃ gahāyaṃ* — Sn. 791). The Buddha in his discourses delivered to the monks emphasises the importance of the cultivation of *samādhi*. He says, “Monks, cultivate *samādhi*, the one with concentrated mind understand reality as it is.” (*samādhim bhikkhave bhāvētha, samāhito bhikkhave yathābhūtaṃ pajānāti*). When *samādhi* is gained, mind becomes still, deep and powerful. It provides the ground for the arising of psychic power (*iddhi*) and other supernormal knowleges (*abhiññā*). Culavedallasutta says that four bases of mindfulness are the objects of *samādhi* (*samādhinimitta*) and four right strivings (*cattāro sammappadhānā*) are the requisites of *samādhi* (*samādhīparikkhāra*) and cultivation of both are called *samādhībhāvanā*. M. I. p. 301.

FOR MEMORIZATION

diṭṭhadhammasukhavihāra, pañcupādānakkhandha, udayabbayānupassī.

SAÑÑĀVEDAYITANIRODHO

Āyasmā pana pāpima Sañjīvo araññagatopi rukkhāmūlagatopi suññāgāragatopi appakasireneva saññāvedayitanirodhaṃ samāpajjati. Bhūtapubbaṃ pāpima, āyasmā Sañjīvo aññatarasmiṃ rukkhāmūle saññāvedayitanirodhaṃ samāpanno nisinno hoti. Addasāsuṃ kho pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Sañjīvaṃ aññatarasmiṃ rukkhāmūle saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ, disvāna nesam etadahosi: Acchariyaṃ vata bho abbhutaṃ vata bho, ayaṃ samaṇo nisinnakova kālakato, handa naṃ dahāmāti. Atha kho te pāpima gopālakā pasupālakā kassakā pathāvino tiṇaṇca kaṭṭhaṇca gomayaṇca saṃkaḍḍhitvā āyasmato Sañjīvassa kāye upacinitvā aggim datvā pakkamiṃsu. Atha kho pāpima āyasmā Sañjīvo tassā rattiya accayena tāya samāpattiyā vuṭṭhahitvā cīvarāni papphoṭetvā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya gāmaṃ piṇḍāya pāvīsi.

Māratajjaniyasutta
Majjhimanikāya, I. p. 333

ANALYSIS

āyasmā	venerable	adj., m. nom. sg. of <i>āyasmantu</i>
pana		indcl.
pāpima	Evil One	m. voc. sg. of <i>pāpimantu</i>
Sañjīvo	name	m. nom. sg. of <i>Sañjīva</i>
araññagatopi = arañña + gato + api	gone even to a forest	cpd., pp., m. nom. sg. of <i>araññagata</i> ; <i>api</i> : conj. p.
rukkhamūlagatopi	gone even to a foot of a tree	cpd., pp., m. nom. sg. of <i>rukkhamūlagata</i>
suññāgāragatopi	gone even to a secluded place	cpd., pp., m. nom. sg. of <i>suññāgāragata</i>
appakasireneva = appa + kasirena + eva	without any difficulty	adv., m. instr. sg. of <i>appakasira</i> ; <i>appa</i> : here gives negative meaning; <i>kasirena</i> : m. inst. sg. of <i>kasira</i> ; <i>eva</i> : emph. p.

saññāvedayitanirodhaṃ = saññā + vedayita + nirodhaṃ	cessation of sensation and feeling	cpd., m. acc. sg. of <i>saññāvedayitanirodha</i>
samāpajjati = saṃ + ā + √pad + ya + ti	enters into	pres. 3 rd sg.
bhūtapubbaṃ = bhūta (= √bhū + ta) + pubbaṃ	this is what happened in the past	cpd., n. nom. sg. of <i>bhūtapubba</i> ; <i>bhūta</i> : pp.; <i>pubbaṃ</i> : adj., n. nom. sg. of <i>pubba</i>
aññatarasmim	one	pro., n. loc. sg. of <i>aññatara</i>
rukhamūle	foot of a tree	cpd., n. loc. sg. of <i>rukhamūla</i>
samāpanno = saṃ + ā + √pad + ta	has entered into	pp., m. nom. sg. of <i>samāpanna</i>
nisinno (= ni + √sad + ta) hoti	has sat down	<i>nisinno</i> : pp., m. nom. sg. of <i>nisinna</i>
addasāsuṃ = a + √dṛś(das) + ā + s + uṃ	saw	pst. 3 rd pl., pst. sg. is <i>addasāsi</i>
kho		indcl.
gopālakā = go + pālakā	herdsman of cows	cpd., m. nom. pl. of <i>gopālaka</i>
pasupālakā = pasu + pālakā	herdsman of animals	cpd., m. nom. pl. of <i>pasupālaka</i>
kassakā	farmer	m. nom. pl. of <i>kassaka</i>
pathāvino	traveller	m. nom. pl. of <i>pathāvī</i>
disvāna = √dṛś + tvāna	having seen	absol.
nesaṃ	to them	dem. pro., m. dat. pl. of <i>ta</i> , similar in meaning to <i>tesaṃ</i> .
etadahosi = etaṃ (Skt. etad) + ahosi (= a + √hū + a + s + i)	this idea occurred	<i>etaṃ</i> : dem. pro., n. acc. sg. of <i>eta</i> ; <i>ahosi</i> : pst. 3 rd sg., plural form is <i>ahesuṃ</i>
acchariyaṃ	extraordinary	adj., n. nom. sg. of <i>acchariya</i>
vata bho	indeed	indcl.
abbhutaṃ	unprecedented	adj., n. nom. sg. of <i>abbhuta</i>
ayaṃ	this	dem. pro., m. nom. sg. of <i>ima</i>
samaṇo	recluse	m. nom. sg. of <i>samaṇa</i>
nisinnakova = nisinnako (= ni + √sad + ta + ka) + eva	while sitting	adj., nom. sg. of <i>nisinnaka</i> ; <i>eva</i> : emph. p.

kālakato	died	pp., m. nom. sg. of <i>kālakata</i> ; the meaning of the verb dies is idiomatically expressed by the phrase <i>kālaṃ karoti</i> .
handā	let us	indcl.
naṃ	him	dem. pro., m. acc. sg. of <i>ta</i>
dahāmāti = dahāma (= √dah + a + ma) + iti	cremate	pres. 1 st pl.; <i>iti</i> : ending p.
atha kho	then	indcl. used to indicate a new paragraph
te	they	dem. pro., m. nom. pl. of <i>ta</i>
tiṇaṇca = tiṇaṃ + ca	grass	n. acc. sg. of <i>tiṇa</i>
kaṭṭhaṇca	wood	n. acc. sg. of <i>kaṭṭha</i>
gomayaṇca	and cowdung	n. acc. sg. of <i>gomaya</i>
saṃkaḍḍhitvā = saṃ + √kṛṣ + i + tvā	having collected	absol.
āyasmato	venerable	adj., m. gen. sg. of <i>āyasmantu</i>
kāye	body	m. loc. sg. of <i>kāya</i>
upacinitvā = upa + √ci + nā + i + tvā	having piled up	absol.
aggiṃ	fire	m. acc. sg. of <i>aggi</i>
datvā = √dā + tvā	having given	absol.
pakkamiṃsu = pa + √kram + a + iṃsu	went off	pst. 3 rd pl., singular form is either <i>pakkāmi</i> or <i>pakkami</i> .
tassā	that	dem. pro., f. gen. sg. of <i>tā</i>
rattiyā	night	f. gen. sg. of <i>ratti</i>
accayena = ati + ayena	at the end	adv.
tāya	that	dem. pro., f. abl. sg. of <i>tā</i>
samāpattiyā	attainment	f. abl. sg. of <i>samāpatti</i>
vuṭṭhahitvā = vi + ut + √sthā (ṭhaha) + i + tvā	having got up	absol.
cīvarāni	robe	n. acc. pl. of <i>cīvara</i>
papphoṭetvā	having beaten up = having made undusty	absol. of <i>pa + poṭheti</i>

pubbaṇhasamayaṃ = pubba + aṇha + samayaṃ	morning	adv., m. acc. sg. of <i>pubbaṇhasamaya</i> , acc. for loc. meaning.
nivāsetvā = ni + √vas + e + tvā	having dressed up	absol.
pattacīvaraṃ	bowl and robe	cpd., n. acc. sg. of <i>pattacīvara</i>
ādāya = ā + √dā = ya	having taken	absol.
gāmaṃ	village	m. acc. sg. of <i>gāma</i>
piṇḍāya	alms	m. dat. sg. of <i>piṇḍa</i>
pāvisi = pa + √viś + i	entered	pst. 3 rd sg.; plural form is <i>pāvisuṃ</i> or <i>pavisimsu</i> .

EXERCISE

Translate into English the text given above.

GUIDE TO THE TEXT

In the process of meditation as reflected in the stories of Ālāra Kālāma and Uddaka Rāmaputta, eight levels of the mind development had already been discovered by early Indians. Out of them the first four are related to the world of form (*rūpaloka*) and the other four to the world of no-form (*arūpaloka*). The Buddha went beyond those eight levels of mind by discovering the ninth one called *saññāvedayitanirodha* (cessation of sensations and feelings). In that level he experienced *nibbāna* in this very life and transcended the realms of aggregates. The cycle of birth and death has no application in this state. Although the one in this state looks like dead, his life-span (*āyu*), heat (*usmā*) remain the same and faculties (eye, ear, etc.,) are unimpaired (*indriyāni aparibhinnāni*). This seems to be the state in which mind overcomes matter. The subject of *saññāvedayitanirodha* has been discussed in detail in the Cūlavedalla and Mahāvedalla suttas of the Majjhimanikāya, volume I.

FOR MEMORIZATION

appakasireneva, nisinnakova kālakato, handa naṃ dahāma, kāye upacinitvā, aggiṃ datvā, tassā rattiya accayena.

A BRIEF INTRODUCTION TO PĀLI GRAMMAR

Nāma:

- i. *Nāma* is a name given to a person, place or thing. Examples: Sāriputta, Sāvatti, and saddhamma. In English it is called **noun**.
- ii. Noun is declined into **three genders** (*liṅga*), **two numbers** (*vacana*) and **seven cases** (*vibhatti*).
- iii. Three genders are **masculine** (*pulliṅga*), **feminine** (*itthiliṅga*) and **neuter** (*napuṃsakaliṅga*). Examples: *puriso* (man), *itthī* (woman) and *cittaṃ* (mind).
- iv. One number is **singular** (*ekavacana*), and the other **plural** (*bhuvacana*). Examples: *puriso* – *purisā*; *itthī* – *itthiyo*; *cittaṃ* – *cittāni*.
- v. Meaning of a noun is distinguished by cases. They are eight in number, namely, nominative (*paṭhamā*), accusative (*duṭṭiyā*), ablative of agent and instrument (*tatiyā*), dative (*catutthī*), ablative of separation and reason (*pañcamī*), genitive (*chaṭṭhī*), and locative (*sattamī*) and vocative (*ālapana*).
- vi. Nominative case is used for the subject of a simple sentence and accusative case for the object. Example: *Buddho dhammaṃ deseti*. *Buddho* is nominative and *dhammaṃ* is accusative.
- vii. Other cases are used to give the meaning of agent, instrument, receiver, separation or reason, possession, location and time respectively. Vocative case is used to address somebody or something. All these meanings in English are conveyed by prepositions like *with* and *by* (instrumental case); *to* and *for* (dative case); *from* and *as* (ablative case); *of* (genitive case); *in*, *on*, *at*, *under* (locative case).
- viii. A noun is declined according to the gender and the ending vowel of the stem. Examples: *manussa* – ‘a’ ending, *muni* – ‘i’ ending, *bhikkhu* – ‘u’ ending, *saddhā* – ‘ā’ ending, *nadī* – ‘ī’ ending.

- ix. Except for the nominative and accusative cases, all the other noun forms of the neuter gender are similar to the masculine.
- x. Pronouns, participles and some nouns are used as adjectives. They all are declined into three genders, two numbers and seven cases. Between the adjective and substantive there must be an agreement in **gender**, **number** and **case**.

Sabbanāma:

Sabbanāma is **pronoun** which refers to a noun already used in a sentence. *Sudatta*, for example, is a proper noun. When it is referred to, the pronoun 'he' or 'him' can be used. *Visākhā* is a proper noun. When it is referred to, the pronoun 'she' or 'her' can be used. *Saddhamma* is a common noun. When it is referred to, the pronoun 'it' can be used.

Samāsanāma:

Samāsanāma is **compound noun**. Two or more nouns are combined together to make one single word by removing the case endings of the first members. The gender of the combined nouns is decided according to the last member of the combination or what is implied by the compounded noun. Example: 1. *Mantānīputta* (*Mantāniyā putto*), *Mantāni* is feminine and *putta* is masculine. As *putta* is the last member the compound is considered masculine. 2. *Jitindriya* (*jitāni indriyāni yena*), implied meaning is Blessed One and therefore *jitindriya* is masculine.

Taddhitanāma:

Taddhitanāma is a noun derived from another noun. It is made by adding a suffix to the noun. Example: *gāma* is a simple noun, meaning village. *Gāmika* (*gāma + ika*) is a derivative noun, meaning villager. **Derivative noun** can be used as adjective.

Kitakanāma

Kitakanāma is a **verbal noun** made by adding suffixes to the root or verbal base (= root + conjugational sign). Example: $\sqrt{kr}$ (*kar*) + *a* = *kāra*. Present, past, and future participles are also considered verbal nouns or adjectives. ‘*nta*’ and ‘*māna*’ are present participle suffixes, ‘*ta*’ is past participle suffix and ‘*tabba*, *anīya*, and *ya*’ are future passive participle suffixes.

Examples:

pr. p.: *karonta*, *kurumāna*

pp.: *kata*

fut. pp.: *kātabba*, *karaṇīya* and *kāriya*.

Ākhyāta

- i. *Ākhyāta* is **verb** asserting an action or event. It is the most important word in a sentence. Subject is directly connected to it and the idea conveyed by the sentence becomes complete with it.

Example: *Buddho dhammaṃ vibhajati* (The Buddha analyses the dhamma), *suriyo udeti* (the sun rises). In these sentences *vibhajati* and *udet* are verbs, the first indicates an action and the second an event. The first is transitive as it requires an object to complete the sense, and the second is intransitive.

- ii. Verb is conjugated into **three tenses, three persons, and two numbers**. Three tenses are present, past, and future. Three persons are third, second and first. Two numbers are singular and plural. For all these divisions there are suffixes or verbal terminations to be added to the verbal base.

Parassapada Suffixes

	3 rd		2 nd		1 st	
	singular	plural	singular	plural	singular	plural
Present:	ti	nti	si	tha	mi	ma
Past:	i	iṃsu, uṃ	o	ttha	iṃ	mha, mhā
Future:	ssati	ssanti	ssasi	ssatha	ssāmi	ssāma

	singular	plural
Present Indicative (vi + √bhaj)		
3 rd	vibhajati	vibhajanti
2 nd	vibhajasi	vibhajatha
1 st	vibhajāmi	vibhajāma
Past Indicative		
3 rd	vibhaji	vibhajimsu, vibhajum
2 nd	vibhajo	vibhajittha
1 st	vibhajim	vibhajimha, vibhajimhā
Future Indicative		
3 rd	vibhajissati	vibhajissanti
2 nd	vibhajissasi	vibhajissatha
1 st	vibhajissāmi	vibhajissāma

- iii. Verb is made by adding suffixes to the verbal base (= root + conjugational signs). **Conjugational signs** are *a*, *ya*, *ṇā*, *o*, *e*, *aya*. Examples: *vibhajati*, *vāyati*, *sunāti*, *karoti*, *deseti*, *desayati*.
- iv. Besides the verbs of three tenses there are two more forms known as **imperative** (*pañcamī*) and **optative** (*sattamī*). They are conjugated into three persons and two numbers. They express request, command, wish, hope and possibility. Example:

Parassapada suffixes (Imperative)

tu, ntu; hi, tha; mi, ma

	singular	plural
3 rd	vibhajatu	vibhajantu
2 nd	vibhaja, vibhajāhi	vibhajatha
1 st	vibhajāmi	vibhajāma

Parassapada suffixes (Optative)*e, eyya, eyyūṃ; eyyāsi, eyyātha; eyyāmi, eyyāma*

	singular	plural
3 rd	vibhaje, vibhajeyya	vibhajeyyūṃ
2 nd	vibhajeyyāsi	vibhajeyyātha
1 st	vibhajeyyāmi	vibhajeyyāma

- v. Verbs are divided into two groups as **active** and **passive**. All verbal forms mentioned above belong to the active voice. They are directly related to the subject. *Passive voice* verbs which are directly related to the object are made by adding the suffixes ‘ya’ and ‘īya’ to the root. Example:

$vi + \sqrt{bhaj} + ya + ti = vibhajjati,$

$vi + \sqrt{bhaj} + īya + ti = vibhajīyati.$

- vi. Another form of verbs is called **causative**. It is made by adding suffixes *e, aya, āpe,* and *āpaya* to the root. When these suffixes are added, the root-vowel is normally lengthened. Example;

$\sqrt{bhaj} + e + ti = bhājēti;$

$\sqrt{bhaj} + aya + ti = bhājāyati;$

$\sqrt{bhaj} + āpe + ti = bhājāpeti;$

$\sqrt{bhaj} + āpaya + ti = bhājāpayati.$

The transitive verb, made causative, takes two objects and the intransitive becomes transitive.

Examples: *Goṇo tiṇaṃ khādati. Gopālo goṇaṃ tiṇaṃ khādāpeti. Dārako kīlati. Mātā dārakaṃ kīlāpeti.*

- vii. There are some verbal forms known as **absolutives**. When several sentences with one subject are joined together to make one single sentence, the preceding verbs are made absolutives leaving the final as the finite verb.

Example: *puriso gehaṃ gacchati, puriso bhattaṃ bhuñjati, puriso muhuttaṃ vissamati*. When these three sentences are joined together, *gacchati* becomes *gantvā* and *bhuñjati* becomes *bhuñjītvā* or *bhutvā*. Now the joined sentence is *puriso gehaṃ gantvā bhattaṃ bhuñjītvā muhuttaṃ vissamati*.

To make an absolutive there are basically three suffixes to be added to the root. They are ‘*tvā*’, ‘*tvāna*’, and ‘*ya*’. The last can be added to the root if the root is prefixed. Compare $\sqrt{jñā}$ (*ñā*) + *tvā* = *ñātvā* (before a double consonant the long vowel is shortened) and *vi* + $\sqrt{jñā}$ (*ñā*) + *ya* = *viññāya*.

- viii. **Infinitive** is another verbal form made by adding the suffix ‘*tum*’ to the root. Example: *vi* + $\sqrt{bhaj}$ + *i* + *tum* (to analyse). By this verbal form, the purpose of the final action is indicated.

Nipāta:

Nipātas are known as **indeclinables**. They don’t change their forms. They are used in a sentence as they are. Pāli has many indeclinables. A few examples: *ca, ce, na, no, nūna, vā, mā, eva, have, atha, atha kho, pana, kira, iti*.

Upasagga:

Upasaggas are **prefixes**. They are added to the beginning of a noun or a verb. When they are added they change the original meaning of a noun or a verb. They are *ā, ati, adhi, anu, abhi, apa, ava, u(t), upa, du, su, ni, nī, pa, parā, pati (paṭi), pari, vi, saṃ, su*.

Example for a noun: *dhamma* and *abhidhamma*; example for the verb: *jānāti* (knows) prefixed by *ā, anu, abhi, ava, pa, pati (paṭi), pari, vi, or saṃ* changes the original meaning. *Ājānāti*: admits; *anujānāti*: approves; *abhijānāti*: remembers or gains special knowledge; *avajānāti*: censures; *pajānāti*: realizes; *paṭijānāti*: claims; *parijānāti*: gains overall knowledge; *vi jānāti*: becomes conscious of; *sañjānāti*: identifies.

Sandhi:

Sandhi is a method whereby two words are joined together by: 1) removing, 2) inserting, 3) transforming, 4) duplicating, and 5) changing the position of certain parts of the two words. Examples:

1. *jita + indriya* becomes *jitindriya* (the one who has conquered the faculties) by removing the last vowel of the first member and joining two parts together.
Na + idāni becomes *nadāni* (not now) by removing the first vowel of the second member.
2. *Puna + eva* becomes *punadeva* or *punareva* (again and again) by inserting 'd' or 'r' between the two parts.
3. *Ava + ikkhati* becomes *avekkhati* (looks on) by transforming the last vowel of the first part and the first vowel of the second part into 'e'.
Nava + udaya becomes *navodaya* (new arising) by transforming the last and the first vowels of two parts into 'o'.
Sam + yojana becomes *saññojana* (binding together) by transforming 'm' and 'y' into 'ññ'.
4. *A + pamāda* becomes *appamāda* (watchfulness) by duplicating the letter 'p'.
Muh + ya + ti becomes *muyhati* (is deluded) by changing the position of 'h' and 'y'.

Agreement 1:

Subject must agree with the verb in **person** and **number**.

Example:

Upāsako dhammaṃ suṇāti.
Tvaṃ dhammaṃ suṇāsi.
Ahaṃ dhammaṃ suṇāmi.

Upāsako, *tvaṃ* and *ahaṃ* are the subjects of the above three sentences.

Suṇāti, *suṇāsi* and *suṇāmi* are the verbs, they agree with each other in person and number.

3 rd sg.	<i>upāsako</i>	<i>suṇāti</i>
2 nd sg.	<i>tvaṃ</i>	<i>suṇāsi</i>
1 st sg.	<i>ahaṃ</i>	<i>suṇāmi</i>

Agreement 2:

Adjective and substantive must agree with each other in gender, number and case. Example:

	masculine	feminine	neuter
	singular		
1. nom.	eko puriso	ekā itthī	ekaṃ cittaṃ
2. acc.	ekaṃ purisaṃ	ekaṃ itthiṃ	ekaṃ cittaṃ
3. instr.	ekena purisena	ekāya itthiyā	ekena cittena
4. dat.	ekāya purisāya	ekāya itthiyā	ekāya cittāya
5. abl.	ekamhā purisamhā	ekāya itthiyā	ekamhā cittamhā
6. gen.	ekassa purisassa	ekāya itthiyā	ekassa cittaṣṣa
7. loc.	ekasmiṃ purisasmiṃ	ekāya itthiyā	ekasmiṃ cittasmiṃ
	plural		
1. nom.	eke purisā	ekāyo itthiyo	ekāni cittāni
2. acc.	eke purise	ekāyo itthiyo	ekāni cittāni
3. instr.	ekehi purisehi	ekāhi itthīhi	ekehi cittehi
4. dat.	ekesaṃ purisānaṃ	ekāsaṃ itthīnaṃ	ekesaṃ cittānaṃ
5. abl.	ekehi purisehi	ekāhi itthīhi	ekehi cittehi
6. gen.	ekesaṃ purisānaṃ	ekāsaṃ itthīnaṃ	ekesaṃ cittānaṃ
7. loc.	ekesu purisesu	ekāsu itthīsu	ekesu cittesu

DECLENSION OF PĀLI NOUNS

Nouns are declined into eight cases according to the gender, number and case. The ending vowel of the stem is also taken into consideration in classifying nouns.

	singular	plural
a. Declension of the noun <i>Buddha</i> (m. a ending)		
1. nom.	Buddho	Buddhā
2. acc.	Buddham	Buddhe
3. instr.	Buddhena	Buddhehi
4. dat.	Buddhāya, Buddhassa	Buddhānaṃ
5. abl.	Buddhā, Buddhamhā, Buddhasmā	Buddhehi
6. gen.	Buddhassa	Buddhānaṃ
7. loc.	Buddhe, Buddhamhi, Buddhasmiṃ	Buddhesu
8. voc.	Buddha	Buddhā

Buddha means Enlightened One

Nouns similarly declined:

manussa: human being, *dhamma*: the doctrine, *saṃgha*: the community, *lobha*: greed, *dosa*: hatred, *moha*: confusion, *magga*: the way, *gāma*: village, *loka*: world, *āloka*: light, *canda*: moon, *suriya*: sun, *putta*: son, *mitta*: friend, *sasura*: father-in-law

b. Declension of the noun <i>atta</i> (m. a ending)		
1. nom.	attā	attāno
2. acc.	attānaṃ, attam	attāno
3. instr.	attena, attanā	attanehi
4. dat.	attano	attānaṃ
5. abl.	attanā, attamhā, attasmā	attanehi
6. gen.	attano	attānaṃ
7. loc.	attani	attanesu
8. voc.	atta, attā	attāno

atta (Skt. *ātman*) means self

Nouns similarly declined:

Brahma: god supreme

	singular	plural
c. Declension of the noun <i>rāja</i> (m. a ending)		
1. nom.	rājā	rājāno
2. acc.	rājānaṃ, rājaṃ	rājāno
3. instr.	raññā, rājena	rājūhi, rājeḥi
4. dat.	rañño, rājino	raññaṃ, rājūnaṃ, rājānaṃ
5. abl.	raññā, rājamhā, rājasmā	rājūhi, rājeḥi
6. gen.	rañño, rājino	raññaṃ, rājūnaṃ, rājānaṃ
7. loc.	raññe, rājini, rājamhi, rājasmim	rājusu, rājesu
8. voc.	rāja, rājā	rājāno

rāja (skt. *rājan*) means king

d. Declension of <i>gacchanta</i> (m. a ending)		
1. nom.	gacchaṃ, gacchanto	gacchanto, gacchantā
2. acc.	gacchantam	gacchante
3. instr.	gacchatā, gacchantena	gacchantehi
4. dat.	gacchato, gacchantassa	gacchataṃ, gacchantānaṃ
5. abl.	gacchatā, gacchantamhā, gacchantasmā	gacchantehi
6. gen.	gacchato, gacchantassa	gacchataṃ, gacchantānaṃ
7. loc.	gacchati, gacchante, gacchantamhi, gacchantasmim	gacchantesu
8. voc.	gacchaṃ, gaccha, gacchā	gacchanto, gacchantā

gacchanta (pr. p.) means going

Nouns similarly declined:

caranta: moving around, *tiṭṭhanta*: standing, *nisīdanta*: sitting,

suṇanta: listening, *sayanta*: sleeping, *vadanta*: speaking,

bhuñjanta: eating, *passanta*: seeing, *bhāvayanta*: cultivating mind

	singular	plural
e. Declension of the noun <i>muni</i> (m. i ending)		
1. nom.	muni	munī, munayo
2. acc.	munim	munī, munayo
3. instr.	muninā	munīhi
4. dat.	munino, munissa	munīnaṃ
5. abl.	muninā, munimhā, munismā	munīhi
6. gen.	munino, munissa	munīnaṃ
7. loc.	munimhi, munismim	munīsu
8. voc.	muni	munī, munayo

muni means meditator

Nouns similarly declined:

isi: sage, *ravi*: sun, *maṇi*: gem, *giri*: mountain, *nidhi*: hidden treasure,
ari: enemy, *pati*: husband, *gahapati*: householder, *adhipati*: lord,
upadhi: defilement, *udadhi*: ocean

f. Declension of the noun <i>sukhī</i> (m. ī ending)		
1. nom.	sukhī	sukhī, sukhino
2. acc.	sukhinaṃ, sukhim	sukhī, sukhino
3. instr.	sukhinā	sukhīhi
4. dat.	sukhino, sukhissa	sukhīnaṃ
5. abl.	sukhinā, sukhimhā, sukhismā	sukhīhi
6. gen.	sukhino, sukhissa	sukhīnaṃ
7. loc.	sukhimhi, sukhismim, sukhini	sukhīsu
8. voc.	sukhī	sukhī, sukhino

sukhī means one who is happy

Nouns similarly declined:

saṃghī: One who has a following, *yogī*: meditator, *sāmī*: lord,
gaṇī: group leader, *saṁ*: moon, *sikhī*: peacock, *mantī*: minister,
balī: the powerful, *pāpakārī*: evil doer, *dhammavādī*: one who speaks truth

	singular	plural
g. Declension of the noun <i>Bhagavantu</i> (m. u ending)		
1. nom.	Bhagavā	Bhagavanto, Bhagavantā
2. acc.	Bhagavantam	Bhagavante
3. instr.	Bhagavatā, Bhagavantena	Bhagavantehi
4. dat.	Bhagavato, Bhagavantassa	Bhagavatam, Bhagavantānam
5. abl.	Bhagavatā, Bhagavantamhā, Bhagavantsmā	Bhagavantehi
6. gen.	Bhagavato, Bhagavantassa	Bhagavatam, Bhagavantānam
7. loc.	Bhagavati, Bhagavante, Bhagavantamhi, Bhagavantsmim	Bhagavantesu
8. voc.	Bhagavam, Bhagava, Bhagavā	Bhagavanto, Bhagavantā

Bhagavantu means Blessed One

Nouns similarly declined:

sīlavantu: the virtuous, *satimantu*: the mindful, *cakkhumantu*: the one with a special eye. If the stem of the noun ends with the vowel *a* *vantu* is added and if it ends with 'i' and 'u' *mantu* is added.

h. Declension of the noun <i>bhikkhu</i> (m. u ending)		
1. nom.	bhikkhu	bhikkhū, bhikkhavo
2. acc.	bhikkhum	bhikkhū, bhikkhavo
3. instr.	bhikkhunā	bhikkhūhi
4. dat.	bhikkhuno, bhikkhussa	bhikkhūnam
5. abl.	bhikkhunā, bhikkhumhā, bhikkhusmā	bhikkhūhi
6. gen.	bhikkhuno, bhikkhussa	bhikkhūnam
7. loc.	bhikkhumhi, bhikkhusmim	bhikkhusu, bhikkhūsu
8. voc.	bhikkhu	bhikkhū, bhikkhave, bhikkhavo

bhikkhu means ordained monk

Nouns similarly declined:

setu: bridge, *ketu*: flag, *bhānu*: sun, *maccu*: death, *sindhu*: ocean, *bandhu*: relative, *hetu*: cause

	singular	plural
i. Declension of the noun <i>satthu</i> (m. u ending)		
1. nom.	satthā	satthāro
2. acc.	satthāraṃ	satthāre, satthāro
3. instr.	satthārā	satthārehi
4. dat.	satthu, satthuno, satthussa	satthārānaṃ, satthānaṃ
5. abl.	satthārā	satthārehi
6. gen.	satthu, satthuno, satthussa	satthārānaṃ, satthānaṃ
7. loc.	satthari	satthāresu, satthusu
8. voc.	sattha, satthā	satthāro

satthu means instructor

Nouns similarly declined:

vattu: speaker, *sotu*: listener, *jetu*: victor, *netu*: leader, *dātu*: giver, *kattu*: doer, *ñātu*: knower, *akkhātu*: one who explains

j. Declension of the noun <i>pitu</i> (m. u ending)		
1. nom.	pitā	pitaro
2. acc.	pitaraṃ	pitare, pitaro
3. instr.	pitārā	pitarehi, pitūhi
4. dat.	pitu, pituno, pitussa	pitārānaṃ, pitānaṃ, pitūnaṃ
5. abl.	pitārā	pitarehi, pitūhi, pitunnaṃ
6. gen.	pitu, pituno, pitussa	pitārānaṃ, pitānaṃ, pitūnaṃ, pitunnaṃ
7. loc.	pitari	pitaresu, pitusu
8. voc.	pita, pitā	pitaro

pitu means father

Nouns similarly declined:

bhātu: brother

	singular	plural
k. Declension of the noun <i>vidū</i> (m. ū ending)		
1. nom.	vidū	vidū, viduno
2. acc.	viduṃ	vidū, viduno
3. instr.	vidunā	vidūhi
4. dat.	viduno, vidussa	vidūnaṃ
5. abl.	vidunā	vidūhi
6. gen.	viduno, vidussa	vidūnaṃ
7. loc.	vidumhi, vidusmiṃ	vidūsu
8. voc.	vidū	vidū, viduno

vidū means knower

Nouns similarly declined:

maggaññū: knower of the way, *dhammaññū*: knower of the truth, *rattaññū*: knower of long time, *kālaññū*: knower of the right time, *kataññū*: one who is grateful, *viññū*: intelligent, *mattaññū*: one who is moderate

l. Declension of the noun <i>go</i> (m. o ending)		
1. nom.	go, gavo	gāvo
2. acc.	gāvum, gāvaṃ, gavaṃ	gāvo
3. instr.	gāvena, gavena	gāvehi, gavehi, gohi
4. dat.	gāvassa, gavassa	gavaṃ, gunnaṃ, gonaṃ
5. abl.	gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasmā	gāvehi, gavehi, gohi
6. gen.	gāvassa, gavassa	gavaṃ, gunnaṃ, gonaṃ
7. loc.	gāve, gave, gāvamhi, gavamhi, gāvasmīṃ, gavasmīṃ	gāvesu, gavesu, gosu
8. voc.	go, gavo	gāvo

go means ox

	singular	plural
m. Declension of the noun <i>cetanā</i> (f. ā ending)		
1. nom.	cetanā	cetanā, cetanāyo
2. acc.	cetanam	cetanā, cetanāyo
3. instr.	cetanāya	cetanāhi
4. dat.	cetanāya	cetanānam
5. abl.	cetanāya	cetanāhi
6. gen.	cetanāya	cetanānam
7. loc.	cetanāyam, cetanāya	cetanāsu
8. voc.	cetane	cetanā, cetanāyo

cetanā means intention

Nouns similarly declined:

saddhā: faith, *paññā*: wisdom, *vijjā*: knowledge, *taṇhā*: craving, *icchā*: wish,
mettā: unlimited friendliness, *karuṇā*: compassion, *gāthā*: verse,
vedanā: feeling, *saññā*: identification

n. Declension of the noun <i>sati</i> (f. i ending)		
1. nom.	sati	satī, satiyo
2. acc.	satiṃ	satī, satiyo
3. instr.	satiyā	satīhi
4. dat.	satiyā	satīnam
5. abl.	satiyā	satīhi
6. gen.	satiyā	satīnam
7. loc.	satiyam, satiyā	satīsu
8. voc.	sati	satī, satiyo

sati means mindfulness

Nouns similarly declined:

ratti: night, *mutti*: release, *titti*: satisfaction, *khanti*: tolerance, *santi*: peace, *bodhi*:
enlightenment, *iddhi*: psychic power, *bhūmi*: earth, *jāti*: birth, *diṭṭhi*: wrong view,
cuti: drop or death, *ruci*: preference, *aṅguli*: finger

	singular	plural
o. Declension of the noun <i>kumārī</i> (f. ī ending)		
1. nom.	kumārī	kumārī, kumāriyo
2. acc.	kumārīm	kumārī, kumāriyo
3. instr.	kumāriyā	kumārīhi
4. dat.	kumāriyā	kumārīnaṃ
5. abl.	kumāriyā	kumārīhi
6. gen.	kumāriyā	kumārīnaṃ
7. loc.	kumāriyaṃ, kumāriyā	kumārīsu
8. voc.	kumārī	kumārī, kumāriyo

kumārī means girl

Nouns similarly declined:

mahī: earth, *taruṇī*: damsel, *brāhmaṇī*: brahmin woman, *sakhī*: female friend, *kukkuṭī*: hen, *nadī*: river

p. Declension of the noun <i>dhātu</i> (f. u ending)		
1. nom.	dhātu	dhātū, dhātuyo
2. acc.	dhātuṃ	dhātū, dhātuyo
3. instr.	dhātuyā	dhātūhi
4. dat.	dhātuyā	dhātūnaṃ
5. abl.	dhātuyā	dhātūhi
6. gen.	dhātuyā	dhātūnaṃ
7. loc.	dhātuyaṃ, dhātuyā	dhātūsu
8. voc.	dhātu	dhātū, dhātuyo

dhātu means element

Nouns similarly declined:

dhenu: cow, *kāsu*: pit, *raju*: rope, *daddu*: aczema, *sassu*: mother-in-law

	singular	plural
q. Declension of the noun <i>mātu</i> (f. u ending)		
1. nom.	mātā	mātarō
2. acc.	mātaraṃ	mātare, mātarō
3. instr.	mātarā, mātuyā	mātarehi, mātūhi
4. dat.	mātu, mātuyā	mātarānaṃ, mātānaṃ, mātūnaṃ
5. abl.	mātarā, mātuyā	mātarehi, mātūhi
6. gen.	mātu, mātuyā	mātarānaṃ, mātānaṃ, mātūnaṃ
7. loc.	mātari, mātuyaṃ, mātuyā	mātaresu, mātusu
8. voc.	māta, mātā, māte	mātarō

mātu means mother

Nouns similarly declined:

dhītu: daughter, *duhitu*: daughter

r. Declension of the noun <i>vadhū</i> (f. ū ending)		
1. nom.	vadhū	vadhū, vadhuyo
2. acc.	vadhuṃ	vadhū, vadhuyo
3. instr.	vadhuyā	vadhūhi

The rest is similar to that of *dhātu*.

vadhū means married woman

Nouns similarly declined:

jambū: a kind of tree, *sutanū*: the one who has a beautiful body,

camū: army

	singular	plural
s. Declension of the noun <i>citta</i> (n. a ending)		
1. nom.	cittaṃ	cittā, cittāni
2. acc.	cittaṃ	citte , cittāni
3. instr.	cittena	cittehi

The rest is similar to that of *Buddha*.

citta means mind

Nouns similarly declined:

puñña: merit, *pāpa*: evil, *rūpa*: form, *sota*: ear, *ghāna*: nose, *sukha*: ease, *dukkha*: unease, *dāna*: giving, *sīla*: moral virtue, *dhañña*: grain, *arañña*: forest, *cīvara*: robe, *indriya*: faculty, *nagara*: city, *hadaya*: heart

t. Declension of the noun <i>mana</i> (n. a ending)		
1. nom.	manaṃ	manā, manāni
2. acc.	manaṃ, mano	mane, manāni
3. instr.	manasā, manena	manehi
4. dat.	manaso, manassa	manānaṃ
5. abl.	manasā, manā, manamhā, manasmā	manehi
6. gen.	manaso, manassa	manānaṃ
7. loc.	manasi, mane, manamhi, manasmim	manesu
8. voc.	mana, manā	manā

mana means mind

Nouns similarly declined:

sira: head, *ura*: chest, *vaca*: word, *tapa*: heat, *yasa*: fame, *raja*: dust, defilement

	singular	plural
u. Declension of the noun akkhi (n. i ending)		
1. nom.	akkhi	akkhī, akkhīni
2. acc.	akkhiṃ	akkhī, akkhīni
3. instr.	akkhinā	akkīhi
The rest is similar to that of <i>muni</i> .		
<i>akkhi</i> means eye		
Nouns similarly declined:		
<i>aṭṭhi</i> : bone, <i>vāri</i> : water		
v. Declension of the noun āyu (n. u ending)		
1. nom.	āyu	āyū, āyūni
2. acc.	āyuṃ	āyū, āyūni
The rest is similar to that to <i>bhikkhu</i> .		
<i>āyu</i> means span of life		
Nouns similarly declined:		
<i>cakkhu</i> : eye, <i>dāru</i> : timber, <i>madhu</i> : honey, <i>vatthu</i> : land, <i>assu</i> : tears		

PRONOUNS

Pronoun is a word which stands for another noun. *Ahaṃ*, *mayāṃ*, *tvaṃ*, *tumhe*, *so*, *sā*, *taṃ*, and *te*, *tā*, *tāni*, etc., are called pronouns in Pāli. They stand for three persons: *ahaṃ* and *mayāṃ* stand for the first person, *tvaṃ* and *tumhe* for the second person, and *so* - *te*, *sā* - *tā*, *taṃ* - *tāni* for the third person. They are related to their antecedents in gender, number and case as they are adjectives. The personal pronouns *amha* and *tumha* have no gender as they are common to all genders.

	singular	plural
a. Declension of the pronoun <i>amha</i>		
1. nom.	ahaṃ	mayāṃ, amhe
2. acc.	maṃ, mamaṃ	amhe, amhākaṃ, no
3. instr.	mayā, me	amhehi, no
4. dat.	mama, mayhaṃ, mamaṃ, me	amhaṃ, amhākaṃ, no
5. abl.	mayā	amhehi
6. gen.	mama, mayhaṃ mamaṃ, me	amhaṃ, amhākaṃ, no
7. loc.	mayi	amhesu

amha means we

b. Declension of the pronoun <i>tumha</i>		
1. nom.	tvaṃ, tuvaṃ	tumhe
2. acc.	taṃ, tavaṃ, tuvaṃ, tvaṃ	tumhe tumhākaṃ, vo
3. instr.	tvayā, tayā, te	tumhehi, vo
4. dat.	tava, tuyhaṃ, te	tumhaṃ, tumhākaṃ, vo
5. abl.	tvayā, tayā	tumhehi, vo
6. gen.	tava, tuyhaṃ, te	tumhaṃ, tumhākaṃ, vo
7. loc.	tvayi, tayi	tumhesu

tumha means you

	singular	plural
c. Declension of the Relative pronoun <i>ya</i> (masculine)		
1. nom.	yo	ye
2. acc.	yaṃ	ye
3. instr.	yena	yehi
4. dat.	yassa	yesaṃ, yesānaṃ
5. abl.	yamhā, yasmā	yehi
6. gen.	yassa	yesaṃ, yesānaṃ
7. loc.	yamhi, yasmiṃ	yesu
d. Declension of the Relative pronoun <i>ya</i> (feminine)		
1. nom.	yā	yā, yāyo
2. acc.	yaṃ	yā, yāyo
3. instr.	yāya	yāhi
4. dat.	yassā, yāya	yāsaṃ, yāsānaṃ
5. abl.	yāya	yāhi
6. gen.	yassā, yāya	yāsaṃ, yāsānaṃ
7. loc.	yassaṃ, yāyaṃ, yāya	yāsu
e. Declension of the Relative pronoun <i>ya</i> (neuter)		
1. nom.	yaṃ	ye, yāni
2. acc.	yaṃ	ye, yāni

The rest is similar to that of masculine.

ya means whatever

Pronouns similarly declined:

sabba: all, *pubba*: former, *itara*: the other, *katara*: which,
añña: another, *aññatara*: one of, *apara*: other, *ubhaya*: both,
ka: who, *eka*: one

	singular	plural
f. Declension of the Demonstrative pronoun <i>ta</i> (masculine)		
1. nom.	so	te
2. acc.	taṃ, naṃ	te, ne
3. instr.	tena	tehi
4. dat.	tassa	tesaṃ, tesānaṃ
5. abl.	tamhā, tasmā	tehi
6. gen.	tassa	tesaṃ, tesānaṃ
7. loc.	tamhi, tasmīṃ	tesu
g. Declension of the Demonstrative pronoun <i>ta</i> (feminine)		
1. nom.	sā	tā, tāyo
2. acc.	taṃ, naṃ	tā, tāyo
3. instr.	tāya	tāhi
4. dat.	tassā, tāya	tāsaṃ, tāsānaṃ
5. abl.	tāya	tāhi
6. gen.	tassā, tāya	tāsaṃ, tāsānaṃ
7. loc.	tassaṃ, tāyaṃ, tāya	tāsu
h. Declension of the Demonstrative pronoun <i>ta</i> (neuter)		
1. nom.	taṃ	te, tāni
2. acc.	yaṃ	ye, yāni

The rest is similar to that of masculine.

ta means that

Pronouns similarly declined:

eta: this or that, referring object in the vicinity

	singular	plural
i. Declension of the Demonstrative pronoun <i>ima</i> (masculine)		
1. nom.	ayaṃ	ime
2. acc.	imaṃ	ime
3. instr.	anena, iminā	ehi, imehi
4. dat.	assa, imassa	esaṃ, esānaṃ, imesaṃ, imesānaṃ
5. abl.	asmā imamhā, imasmā	ehi, imehi
6. gen.	assa, imassa	esaṃ, esānaṃ, imesaṃ, imesānaṃ
7. loc.	asmim, imamhi, imasmim	esu, imesu
j. Declension of the Demonstrative pronoun <i>ima</i> (feminine)		
1. nom.	ayaṃ	imā, imāyo
2. acc.	imaṃ	imā, imāyo
3. instr.	imāya	imāhi
4. dat.	assāya, assā, imissāya, imissā, imāya	āsaṃ, āsānaṃ, imāsaṃ, imāsānaṃ
5. abl.	imāya	imāhi
6. gen.	assāya, assā, imissāya, imissā, imāya	āsaṃ, āsānaṃ, imāsaṃ, imāsānaṃ
7. loc.	assaṃ, imissaṃ, imāyaṃ, imāya	imāsu
k. Declension of the Demonstrative pronoun <i>ima</i> (neuter)		
1. nom.	idaṃ, imaṃ	ime, imāni
2. acc.	idaṃ, imaṃ	ime, imāni
The rest is similar to that of masculine.		
<i>ima</i> means this		

NUMERALS

eka: 1,	dvi: 2,	ti: 3,	catu: 4,	pañca: 5,
cha: 6,	satta: 7,	aṭṭha: 8,	nava: 9,	
dasa: 10,	vīsati: 20,	tiṃsati: 30,	cattālīsati: 40,	paññāsā: 50,
saṭṭhi: 60,	sattati: 70,	asīti: 80,	navuti: 90,	satam: 100,
sahassam: 1000,		satasahassam: 100000,		koṭi: 10000000.

Cardinals

Eka, *ti*, and *catu* take three genders. From *pañca* to *aṭṭhārāsa*, including *dvi*, are common to all genders and plural in number. From *ekūnavīsati* to *ekūnanavuti* are feminine and singular in number. From *navuti* to *navanavuti* are feminine and declined like *sati*. *Ekūnasatam*, *satam*, *sahassam*, *satasahassam* are neuter gender and singular in number. *Koṭi* is feminine and singular in number. All these are called cardinal numbers.

Ordinals

paṭhama: first, *dutiya*: second, *tatiya*: third, *catuttha*: fourth, *pañcama*: fifth, *chaṭṭha*: sixth, *sattama*: seventh, *aṭṭhama*: eighth, *navama*: ninth, *dasama*: tenth. All these are declined in three genders.

CONJUGATION OF PĀLI VERBS

Verbs are conjugated according to **tense, person and number**. They are made by adding verbal terminations to the root or verbal base (root + conjugational sign). Different roots take different conjugational signs. The grammarians distinguish roots into seven groups, namely,

Group	Conjugational Sign	Example
1. Bhuvādi	a	<i>bhavati</i>
2. Rudhādi	ṃ + a	<i>rundhati</i>
3. Divādi	ya	<i>dibbati</i>
4. Svādi	ṇo, ṇā, uṇā, (nā)	<i>suṇoti, suṇāti, pāpunāti, (jānāti)</i>
5. Kiyādi	ṇā	<i>kiṇāti</i>
6. Tanādi	o	<i>tanoti</i>
7. Curādi	e, aya	<i>coreti, corayati</i>

Pāli verbs are traditionally divided into two groups as *parassapada* and *attanopada*. Of these two the first is mostly used today.

Person	<u>Parassapada</u>		<u>Attanopada</u>	
	singular	plural	singular	plural
Present Tense — Verbal Terminations				
3 rd	ti	nti	te	nte
2 nd	si	tha	se	vhe
1 st	mi	ma	e	mhe
Past Tense I — Verbal Terminations				
3 rd	i	uṃ, iṃsu	ā	ū
2 nd	o	ttha	se	vhaṃ
1 st	iṃ	mha, mhā	aṃ	mhe
Past Tense II — Verbal Terminations				
3 rd	ā	ū	ttha	tthum
2 nd	o	ttha	se	vham
1 st	a, aṃ	mhā	iṃ	mhase

Person	<u>Parassapada</u>		<u>Attanopada</u>	
	singular	plural	singular	plural
Future Tense — Verbal Terminations				
3 rd	ssati	ssanti	ssate	ssante
2 nd	ssasi	ssatha	ssase	ssavhe
1 st	ssāmi	ssāma	ssaṃ	ssāmhe
Imperative — Verbal Terminations				
3 rd	tu	ntu	taṃ	ntaṃ
2 nd	hi	tha	ssu	vho
1 st	mi	ma	e	āmase
Optative — Verbal Terminations				
3 rd	e, eyya	eyyuṃ	etha	eraṃ
2 nd	eyyāsi	eyyātha	etho	eyyavho
1 st	eyyāmi	eyyāma	eyyaṃ	eyyāmhe
Conditional — Verbal Terminations				
3 rd	ssā	ssaṃsu	ssatha	ssiṃsu
2 nd	sse	ssatha	ssase	ssavhe
1 st	ssaṃ	ssamhā	ssaṃ	ssāmhase

ROOTS

With present 3rd sg. verbs and past participles.

Root	English Meaning	Present 3 rd sg. Verb	Past Participle
√as	to be	atthi	
√bhaj	to keep company	bhajati	bhajita, bhatta
√bhaj or bhañj	to break	bhañjati	bhagga
√badh or bandh	to bind	bajjhati, bandhati	baddha
√bhāṣ	to speak	bhāṣati	bhāṣita
√bhaṇ	to talk	bhaṇati	bhaṇita
√bhid or bhind	to break	bhijjati, bhindati	bhinna
√bhū (hū)	to be	bhavati, hoti	bhūta
√bhuḥ or bhuñj	to eat	bhuñjati	bhutta
√budh	to realize	bujjhati	buddha
√car	to move	carati	carita, ciṇṇa,
√chad	to cover	chādeti	chādita, channa
√chid or chind	to cut	chijjati, chindati	chindita, chinna
√cī	to gather	cināti	cita
√cit or cint	to think	ceteti, cinteti	cintita
√cud	to charge	codeti	cudita, codita
√cur	to steal	coreti	
√dā	to give	dadāti, deti	dinna, datta
√dṛś	to see	dissati	diṭṭha
√dah	to burn	dahati	daḍḍha
√dhṛ	to hold	dharati	dhata
√dhā	to place	dahati	hita
√dhāv	to run	dhāvati	dhāvita
√gam	to go	gameti	gata
√grah or gr̥h	to take	gaṇhāti	gahita
√hā	to abandon	jahāti, (pa)jahati	jahita
√hṛ	to carry away	harati	haṭa
√hr̥ṣ	to elate	hasati, haṃsati	haṭṭha
√han	to kill	hanati	hata

Root	English Meaning	Present 3 rd sg. Verb	Past Participle
√iṣ	to wish	icchati	icchita
√jān	to know	jānāti	ñāta
√jī	to conquer	jayati, jināti	jita
√jñā	to know	ñāyati	ñāta
√kṛ	to do	karoti	kata, kaṭa
√kṛṣ	to plough	kasati	kaṭṭha
√kāś	to declare	pakāsati	pakāsita
√kṣam	to tolerate	khamati	khamita
√kṣip	to throw	khipati	khipita, khitta
√kṣī	to exhaust	khīyati	khīṇa
√kamp	to shake	kampati	kampita
√khād	to chew	khādati	khādita
√khaṇ	to dig	khaṇati	khata
√kir	to scatter	ākirati	ākiṇṇa
√kram	to go	kamati	kanta
√krī	to buy	kiṇāti	kīta
√krudh	to be angry	kujjhati	kuddha
√labh	to get	labhati	laddha
√lap	to speak	lapati	lapita
√lī	to hide	līyati	līna
√likh	to write	likhati	likhita
√mṛ	to die	marati	mata
√mā or mi	to measure	mināti	mita
√mad	to intoxicate	majjati	matta
√man	to think	munāti maññati	muta mata, maññita
√muc or muñc	to release	muccati, muñcati	mutta, muñcita
√mud	to be joyful	modati	mudita
√muh	to be confused	muyhati	mūḷha
√nam	to bend	namati	nata, namita
√nand	to be joyful	nandati	nandita
√nī	to lead	neti, nayati	nīta
√nud	to reject	nudati	nuṇṇa
√pā or pī	to drink	pivati	pīta

Root	English Meaning	Present 3 rd sg. Verb	Past Participle
pa + √āp	to reach	pāpunāti, pappoti	pāputa, patta
√pac	to cook	pacati	pakka, pacita
√pad	to go	pajjati	panna
√pat	to fall	patati	patita
√pa + hi	to send	pahināti	pahita
√pūj	to honour	pūjeti	pūjita
√bhr̥	to foster	bharati	bhata, bhāṭa
√raj or rañj	to attach	rajjati, rañjati	ratta, rañjita
√rakś	to protect	rakkhati	rakkhita
√ram	to rejoice	ramati	rata
√ruc	to prefer	rocati, ruccati	rucita
√rud	to cry	rudati rodati	ruṇṇa, rudita, ruta rodita
√ruh	to ascend	rūhati	rūḷha
√ruj	to be painful	rujati	lugga
√ṛdh	to accomplish	ijjhati	iddha
√ṛñj	to shake	iñjati	iñjita
√sās	to instruct	sāsati	siṭṭha, sāsita
√śak	to be able	sakkoti, sakkunāti	
√śak	to train	sikkhati	sikkhita
√śam	to calm down	sameti	santa, samita, sameta
√śī	to lie down	sayati	sayita
√śru	to hear	suṇāti	suta
√śudh	to purify	sujjhati	suddha
√sṛ	to go	sarati	sarita, sata, saṭa
√sad	to sit	nisīdati	nisinna
√sah	to overcome	sahati	
√sev	to serve	sevati	sevita
√smṛ	to remember	sarati, sumarati	sarita
√snā	to take bath	nahāyati	nahāta
√sprś	to touch	phusati	phuṭṭha, phusita
√sphar	to pervade	pharati	pharita
√sthā	to stand	ṭhāti or tiṭṭhati	ṭhita
√sru	to flow	savati	suta

Root	English Meaning	Present 3 rd sg. Verb	Past Participle
√ svap	to sleep	supati	supita, sutta
√ tṛ	to cross	tarati	tiṇṇa, tarita
√ tud	to strike	tudati	tunna, tudita
√ tyaj	to give up	cajati	catta, cajita
√ vā	to blow or weave	vāti or vāyati	vāyita, vīta
√ vṛ	to cover or choose	vivarati or vāreti	vivaṭa, vārita
√ vṛṣ	to rain	vassati	vutṭha, vaṭṭa, vaṭṭha
√ vṛt	to proceed	vattati	vattita
√ vac	to say	vāceti (caus.)	vutta
√ vad	to say	vadati	vadita
√ vap	to sow	vapati	vapita, vutta
√ vam	to vomit	vamati	vanta
√ vah	to carry	vahati	vūḷha
√ vand	to worship	vandati	vandita
√ vas	to live	vasati	vuttha, vasita, vusita
√ viś	to enter	pavisati	paviṭṭha
√ vid	to know	vedeti	vedita, vedayita
√ vind	to feel	vindati	vidita, vitta
√ vraj	to go forth	vajati	vajita
√ vyadh	to pierce	vijjhati	viddha
√ yā	to go	yāti	yāta
√ yāc	to beg	yācati	yācita
√ yaj	to sacrifice	yajati	yajita, yitṭha
√ yuj or yuñj	to yoke	yuñjati or yujjati	yutta, yuñjita

AN OUTLINE OF THE CANONICAL LITERATURE OF THERAVĀDA BUDDHISM

The canonical literature of Theravāda Buddhism consists of thirty-one volumes which are traditionally grouped into three sections known as ‘baskets’ (*Tipiṭaka*): Basket of the Discipline (*Vinaya Piṭaka*), Basket of the Discourses (*Sutta Piṭaka*), and Basket of the Extended Teaching (*Abhidhamma Piṭaka*).

Vinaya Piṭaka (The Basket of the Discipline)

The Basket of the Discipline contains five volumes, namely **Pārājikapāli**, **Pācittiya-pāli**, **Mahāvaggapāli**, **Cullavaggapāli**, and **Parivārapāli**. The first two together are also known as *Suttavibhaṅga*, the second *Khandhaka*, and the last *Parivāra*. The *Suttavibhaṅga* analyses the suttas, i.e., rules of the Vinaya. It has two main parts: *Mahāvibhaṅga* and *Bhikkhunīvibhaṅga*. The first analyses the rules pertaining to the bhikkhūs and the second those pertaining to the bhikkhunīs. The *Khandhaka* deals with the history of the Saṃgha. It has ten chapters in *Mahāvagga* (the Great Division) and twelve in *Cullavagga* (the Small Division). The *Parivāra* provides an appendix to the entire Vinaya Piṭaka.

Sutta Piṭaka (The Basket of the Discourses)

The Basket of the Discourses contains nineteen volumes divided into five collections (*pañca-nikāyā*): *Dīghanikāya*, *Majjhimanikāya*, *Saṃyuttanikāya*, *Aṃguttaranikāya*, and *Khuddakanikāya*. **The Dīghanikāya** (Collection of Long Discourses) has thirty-four suttas divided into three sections (*vaggas*). **The Majjhimanikāya** (Collection of Middle-length Discourses) has one hundred and fifty-two suttas divided into three fiftys (*pañṇāsakas*). **The Saṃyuttanikāya** (Collection of Kindred Discourses) has seven thousand seven hundred and sixty-two suttas divided into five saṃyuttas. **The Aṃguttaranikāya** (Collection of Gradual Discourses) has nine thousand five hundred and fifty-seven suttas divided into eleven sections (*nipātas*). These four collections of the suttas are considered the major divisions of the Basket of Discourses. **The Khuddakanikāya** (Collection of Minor Texts) contains fifteen volumes which are mostly in metric form. They are named as *Khuddakapāṭha*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Suttanipāta*, *Vimānavatthu*, *Petavatthu*, *Theragāthā*, *Therīgāthā*, *Jātaka*, *Niddesa*, *Paṭisambhidāmagga*, *Apadāna*, *Buddhavaṃsa*, and *Cariyāpiṭaka*.

The Khuddakapāṭha (Minor Text) is made up of nine parts. Five of them are suttas and the other four small formulations, namely, *Saraṇagamana* (Taking Refuge), *Dasasikkhāpada* (Ten Precepts), *Dvattiṃsākāra* (Thirty-two Constituents of the Body), and *Kumārappaṇha* (Questions for the Boy). All of them are meant to be used in religious performances.

The Dhammapada (Statement of the Dhamma) is an anthology divided into twenty-six cantos comprising four hundred and twenty-three verses. This is a very popular Pāli text translated into many languages and considered the handbook of the Buddhists. Many beautiful similes are to be found in this text.

The Udāna (Solemn Utterances) contains inspired utterances made by the Buddha on different occasions. It is a small text containing eighty suttas. Each sutta contains both prose and verse sections like the small suttas in the *Samyuttanikāya*. The Buddhist tradition regards suttas of this kind as *geyya*, i.e., suttas to be recited.

The Itivuttaka (Thus Spoken Suttas) contains one hundred and twenty-two suttas ending with verses as in the Udāna. They are arranged in a numerically ascending order.

The Suttanipāṭa (Groups of Discourses) is similar in composition to the Udāna and the Itivuttaka. It is divided into five *vaggas*, namely, *Uragavagga* (Snake Section), *Cūlavagga* (Small Section), *Mahāvagga* (Large Section), *Aṭṭhakavagga* (Section on Eights) and, *Pārāyanavagga* (Section on Going to the Further Shore). The last two contain thirty-two suttas which are considered very archaic representing the earliest teaching of the Buddha and the other three *vaggas* have thirty-eight suttas.

The Vimānavatthu (Stories of Divine Mansions) narrates eighty-five stories divided into seven *vaggas*. They all illustrate how beautiful are the results of good kamma.

The Petavatthu (Stories of the Departed Ones) contains fifty-one stories divided into four *vaggas*. They all illustrate how ugly are the results of bad kamma. Both *Vimānavatthu* and *Petavatthu* are metric compositions.

The Theragāthā (Verses of the Elder Monks) has one thousand two hundred and seventy-nine verses ascribed to two hundred and sixty-four elders. These verses, in a sense, are similar to the inspired utterances of the Udāna. The elders in these poems express their appreciation of the beauty of nature while they were leading the religious life.

The Therīgāthā (Verses of the Elder Nuns) has four hundred and ninety-four verses ascribed to one hundred and one elder nuns. They express with poetic beauty their past experiences with religious sentiments.

The Jātaka (Birth Stories) consists of two thousand and five hundred verses numerically arranged. The total number of Jātakas is generally believed to be five hundred and fifty, but there are actually five hundred and forty-seven in the text. It is, however, in the stories found in the commentary that the life of the bodhisatta is narrated with Buddhist moral values.

The Niddesa (Exposition) is divided into two parts as large and small. The Large Niddesa explains the meaning of *Aṭṭhakavagga*, and the Small Niddesa the meaning of *Pārāyanavagga* and *Khaggavisānasuttanta* of the Suttanipāta. Although recognized as canonical texts, they are actually commentaries ascribed to the Venerable Sāriputta.

The Paṭisambhidāmagga (The Way to Analytical Knowledge) is an Abhidhamma text ascribed to the Venerable Sāriputta though it is included in the Sutta Piṭaka. It is divided into three vaggas: *Mahā* (The Large), *Yuganaddha* (The Coupled), and *Paññā* (Wisdom). Each vagga has ten sub-groups named *kathā*. As an Abhidhamma text it begins with a *mātikā* (summary).

The Apadāna (Biographies) has two major divisions: Thera-apadāna (Biographies of Elder Monks) and Therī-apadāna (Biographies of Elder Nuns). Some biographies of the Buddhas and Paccekabuddhas are also included in the Thera-apadāna which contains five hundred and fifty biographies. Therī-apadāna contains forty biographies of nuns. These Apadānas share some characteristics with the Thera- and Therī-gāthā though the quality of their literary composition is not as high as that of the Thera-therī-gāthā.

The Buddhavaṃsa (Lineage of the Buddhas) describes in verse the lives of twenty-four Buddhas prior to the Buddha Gotama. In the chapter named *Pakiṇṇaka-Kathā* three more Buddhas: Taṇhaṃkara, Medhaṃkara, and Saraṇaṃkara are mentioned together with the future Buddha Metteyya. It is important to note that reference to the relics of the Buddha is also made in the last section of this text.

The Cariyāpiṭaka (Basket of Conduct) deals with thirty-five stories connected with the bodhisatta's life. An important point to be noted here is that this text mentions only six *Pāramitās* (Perfections), not ten which is the usual number.

Abhidhamma Piṭaka (The Basket of the Extended Dhamma)

This is the third division of the canonical literature of Theravāda Buddhism. Unlike the other two Baskets this is rather technical both in language and content. The dhammas (basic existents) are classified here according to the mātikās which are generally given as *tika* (triads) and *duka* (dyads). For example, under *tika*-mātikā are given *kusalā dhammā* (wholesome things), *akusalā dhammā* (unwholesome things), and *abyākatā dhammā* (indeterminate things). Under *duka*-mātikā are given *hetu* (roots) and *na hetu* (not roots). In classifying and interpreting the dhammas the two methods — analysis and synthesis — are used in the Basket of the Extended Dhamma. There are seven treatises constituting the Basket, namely, Dhammasaṅganī, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, and Paṭṭhāna. They are generally known as *sattappakaraṇa*.

The Dhammasaṅganī-Pakaraṇa (The Treatise on the Enumeration of the Dhammas) is the basic text of the Abhidhamma Piṭaka. It is divided into four sections: *Cittuppādaṇḍa* (Section on the Arising of Mind and Mental Factors), *Rūpaṇḍa* (Section on Corporeality), *Nikkhepaṇḍa* (Section on the Summary of all Tikas and Dukas), and *Atthuddhāra* (Supplementary Section). The *Dhammasaṅganī* is also called *Dhamma-saṅgaha* (Compendium of Dhammas).

The Vibhaṅga-Pakaraṇa (The Treatise on Analysis) has eighteen chapters dealing with the subjects like *khandha* (aggregates), *āyatana* (bases), *dhātu* (elements). The last *Vibhaṅga* is called *Dhammahadaya*vibhaṅga. All these are analysed following three methods: *Suttantabhājanīya* (Analysis according to the Suttanta), *Abhidhammabhājanīya* (Analysis according to the Abhidhamma), and *Pañhapucchaka* (Analysis by way of Question and Answer). This text is considered to be the oldest of the Abhidhamma literature.

The Dhātukathā-Pakaraṇa (The Treatise on Elements) is the smallest text of Abhidhammapiṭaka. The three texts: *Dhammasaṅganī*, *Vibhaṅga*, and *Dhātukathā* appear to be homogeneous in character. The Dhammas categorised under *Tika*- and *Duka*-mātikās are analysed here in relation to *khandha*, *āyatana*, *dhātu*, etc.

The Puggalapaññatti-Pakaraṇa (The Treatise on the Concept of Individual) is more or less like a sutta text. In classifying individuals into various categories it follows the method adopted in the Aṅguttaranikāya and in the Saṃgīti- and Dasuttara-Suttas of the Dīghanikāya. Although there are no Abhidhamma mātikās involved in this text, it seems to have been included in the Abhidhamma literature in order to show the relevance of conventional truth in understanding the ultimate truth which is the subject matter of the Abhidhamma.

The Kathāvatthu-Pakaraṇa (The Treatise on Controversial Points) is based not on mātikās but on controversial points which arose in the course of time among the members of the Saṃgha, as for example, whether the person exists in a real and ultimate sense. It is divided into four fiftys (*Pañṇāsaka*) comprising nearly 200 controversies. It was incorporated into the Pāli Canon at the Third Buddhist Council held during the time of emperor Asoka. This is the only text of the Abhidhamma Piṭaka ascribed to a disciple of the Buddha named Moggaliputtatissa. This text is very important in understanding the history of Buddhist logic.

The Yamaka-Pakaraṇa (The Treatise on Pairs) is a very large text covering more than 2500 pages. It is based on pairs of questions which are dealt with in the way of *anuloma* (conversion) and *paṭiloma* (inversion) in getting at the meaning of the term. This text, like the *Kathāvatthu*, throws much light on Buddhist logic.

The Paṭṭhāna-Pakaraṇa (The Treatise on Conditional Relations) provides the basis for all the other Abhidhamma texts. It deals with twenty-four *paccayas* (conditions or relations) under which the doctrine of causality is explained fully. This is also called *Mahāpakaraṇa* (The Great Treatise). Four methods are employed here in dealing with the subject. They are known as *Anulomapahāna* (Relation of Conversion), *Paccanīyapahāna* (Relation of Inversion), *Anuloma-paccanīyapahāna* (Relation of Conversion and Inversion), and *Paccanīya-anulomapahāna* (Relation of Inversion and Conversion). What is analysed in the *Dhammasaṃgani* is synthesized in this great work.

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